THE MYSTERIE OF MANKIND,

Made into a Manual,

OR

THE PROTESTANTS

Portuize, reduced into Explication *Application, Inuocation, tending to* Illumination, Sanctification, Deuotion, *being the ſumme of ſeuen Sermons, Preached at S. Michaels in Cornehill,* London.

By *William Loe*, Doctor of Diuinity, Chaplaine to his ſacred Maieſty, and *Paſtor Elect, and allowed by authority* of Superiours of the Engliſh Church at Hamborough in Saxonie.

1 Cor. 3. 23.

All are yours, and yee Chriſts, & Chriſt Gods.

LONDON,
Printed by *Bernard Alſop* for *George Fayerbeard*, and are to be ſold at his ſhoppe at the North ſide of the Exchange. 1619.

THE MYSTERIE OF MANKIND,

Made into a Manual,

OR

THE PROTESTANTS Portuize, reduced into Explication *Application, Inuocation, tending to* Illumination, Sanctification, Deuotion, *being the ſumme of ſeuen Sermons, Preached at S. Michaels in Cornehill,* London.

By *William Loe*, Doctor of Diuinity, Chaplaine to his ſacred Maieſty, and *Paſtor Elect, and allowed by authority* of Superiours of the Engliſh Church at Hamborough in Saxonie.

1 Cor. 3. 23.

All are yours, and yee Chriſts, & Chriſt Gods.

LONDON,
Printed by *Bernard Alſop* for *George Fayerbeard*, and are to be ſold at his ſhoppe at the North ſide of the Exchange. 1619.

TO THE

MOST CATHOLIKE and most Christian Monarch, IAMES, by *Gods especiall appointment of great* Brittaine, France & Ireland. *King, Defendor of the faith.*

DRead Soueraigne. The blessed cõpany of holy ones, that housholld of faith, that

Spouſe of Chriſt, and Church of the liuing God (which is the pillar and ground of all truth) is ſo grieuouſly gaſtered, and ſo continually infeſted with helliſh Athiſme, miſled Papiſme, and miſperſwaded Separatiſme, eſpecially in theſe laſt & worſt ages of the world, that had not God of his exuberant mercies, ſet vp your Highneſſe among vs, for a bleſſing, as another *Ioſhua* to ſucceede *Moſes*, and as another *Solomon*, to ſit vpon the throne of *Dauid*, to the ſupportatiõ of the Church of *England*. It is verily beleeued of many wiſe, and iuditious, that the doctrinall principles of Chriſtian Religion, had not onely beene

beene ſore-ſhaken within your Maieſties Realmes (as they are to the hearts-griefe of many thouſands among your bordering neighbours) but alſo a moſt woſull and lamentable diſtraction, and open diuiſion, would before this time haue broken forth to to the vtter ruine, and razing of the verie foundations of the bleſſed peace, and eſtabliſhed diſcipline of the church, within theſe your Maieſties Territories.

Witneſſe the Remonſtrants monſtrous opinions in West-Freezeland.

But magnified for euer be our God, who hath remembred vs in mercy, and hath directed your Maieſties royall and enlarged heart, not onely to take care of things, *Quæ*

ſunt ante pedes: but alſo, amidſt other your Highnes many and manifold cares of your moſt Chriſtian gouernment, *longe proſpicere*, as to haue an eye what manner of growth your Seminaries of Marchants haue beyond the Seas, at *Hamborough*, *Middleborough*, and other places; for aſmuch as they are the men in all likelyhoode, who are to bee of your Maieſties great Chamber, the Citie of *London*, and to ſit neere about the Sterne in future ages.

Therefore (moſt dread Soueraigne) It beeing almoſt a whole year ſithence I was by the worthy and auncient Companie of Merchant-Aduenturers elected

lected, and by the most reuerend Archbishoppe of *Canterbury* allowed to be Pastor of the *English* Church at *Hamborough*. I thought it my bounden duty before I departed, and in some part of recompence for my long stay to leaue behinde mee a token of that seruice, obseruance, duty, loue, and alleagiance, which I owe vnto your Maiestie, and vnto the Church of *England*, whereseoeuer the Lord disposeth of me.

The doctrine and discipline of which Church, I shall endeauour to maintaine *(pro modulo meo)* euen to my last breath, & think my selfe an happy man, to bee the sonne of so famous

and Christian a Catholike Church. Some of the compilers of whose deuout Leturgie haue shed their bloud for the testimony of the Lord Iesus, which bloud I haue alwayes thought to bee the best bloud in the world. A measure of which modell of mine, I here humbly prostrate at your Highnes feet, heartily beseeching Almighiy God to preserue your Highnesse, and your most royal seede, to be glorious instruments of his Church, & to crown your Maiesty, and your Princely Progenie with his sauing mercies in Christ Iesus.

Bonus sanguis non mentitur.

Your Maiesties most
humble seruant,
and Subiect,
WILL: LOE.

1 TIM. 3.16.

Without controuerſie, Great is the myſterie of Godlineſſe, God manifeſted in the fleſh, Iuſtified in the Spirit, Seene of Angels, Preached vnto the Gentiles, Beleeued on in the world, and receyued vp in glory.

A PREFACE OF Pacification to all Christian Tearmers and Trauellers, from the reuerend Iudge Itinerant, Iustice of Oier, and Determiner, vnto the poorest Clyent that iournyeth within the foure seas of Great Britaine,

Mercie be multiplied in Christ Iesus.

BLessed, and beloued in the Lord, (*for I cannot giue you a more honourable title if I should studie to giue you ten thousand be of what ranke or condition you will.*) *Hearken. Vpon the Lords day, beeing the third day after our Sauiours sufferings, two disciples tra-*

trauelling from Ierusalem to a village called Emaus as they walked on their way, they talked of Iesus. And as they thus communed, Iesus himselfe drew neere, and went
Luc. 24. 13. *with them, and afterward questioning with them, opened vnto them the Scriptures tarries with them, sits with them, blesseth their meat, eats with them, giues them a supersubstantial blessing, for he openeth their eyes, and they know him. A perfit president for you, beloued in the Lord, and a blessed direction as you trauaile, for we are ee all* Viatores, *looke as big as we will, not* comprehensores; *if wee haue company to conferre and talke of the Lord Iesus, for you see if you bee but two in company hee will make the third, if you commune concer-*

ning him in feare and reuerence, yea your conference shall not bee fruitlesse. For what is the sequell? Euen knowledge of the holy Scriptures, they shall bee opened vppon such conference, Christ his comfortable company by the holy Ghost will be affoorded, for albeit according to his Esse Naturale, *he is in heauen; yet* secundum esse personale *he is euery where, by his breath and fauour in his chosen. Moreouer, hee will sit with you vpon the throne of Iustice, to direct your hearts aright, you shal partake of his blessings with health and saluation: hee will blesse you in your store, hee will enlighten your minds, encline your wils rectify your desires, and you shall know him whom to know is eternall life.*

For this cause I haue often bowed the knees of my heart vnto the God of heauen for you all, and haue presumed to reduce the summe of all into this little Manuall, as the Protestants portuize to carry in his hand, in his bosome, and to accompany him in your trauels, as Paul *had his parchments with him, which casually he left at* Troas, *and whereof it seemed hee had an especiall care. Let not the prudent Iudge disdaine or despise that I become his remembrancer, for the time is come that wee must looke to our Christian principles, seeing many are gone so farre to question long receiued truthes in the spirit of subtiltie and error, as if the* Metempsycosis *of the Pythagorists were reuiued,*

reuiued, and the ſoule of Iohn Duns Scotus *were entred into the bodyes of ſuruiuing ſchollers, to trouble the world with nicities, and to loſe themſelues in miſerable extrauagant wandrings. It was a good rule therefore that* Irenæus *gaue,* That we ſhould diligently heede neuer to bee tranſported beyond the limits of Doctrinall Principles, *which indeede is a gloſſe of that of the Apoſtle,* Sapere ad ſobrietatem. *The iolly Counceller that learnedly argues titles of land, pleas of debt, dammages of clyent, & cauſe, may hereby bee counſelled to call to minde what claime, or challenge he hath to heauen, what plea hee ought to make for his owne debt, which hee oweth*

oweth to his Creator, and if the damnage or wrong of his Clyent were his owne, what plea, what care, what diligence would he vse to redres himselfe. The disturbed, yea oft times the poore miserable distracted Clyent, that is delayed, crossed, encumbred, snibbed, & many times ouerborne, may herewithall endeuour to qualifie and settle his wearyed and perplexed heart and looke vp vnto the master of requests in heauen, and to referre his cause vnto the Iudge of the world Christ Iesus who iudgeth righteously. And if his cause goe well with him, yet hereby hee may bee caused to remember in what passe his case is with God, and to know who it is that

that lets a man ſee his deſire vpon his enemies.

All whatſoeuer they be, if they will be pleaſed to be aduiſed, may herein ſee (as in a viewe) what Creation is, that tendeth to ſaluation. And ſo to abandon from their holy intentions all needeleſſe controuerſies, and fruitleſſe contentions, according to the reference of the prefixed context.

For the lamentable Controuerſies about Religious Godlineſſe, *are ſo many in number, and ſo intricate in nature, that the ſtudious labours of any one man (were he neuer ſo well qualified) cannot ſufficiently (no not all the time of his life) ſo much as enter into*

An abridgement of controuerſies, rayſed from the word of the Context, ὁμολογουμένως, rendred without controuerſie

into all the ambiguous labo-rinths thereof, much leſſe bee euer able to compoſe, or con-clude them. For it falleth out in this kind, as it doth in the quirks and quiddities of law caſes, and thats a thouſand pitties, for the more lawyers retained oft times the more ſuites, pleas, counterpleas, de-murrers in Law, and many o-ther ſuch like quaint deuiſes ſo the more writing of contro-uerſies, the more ſubtilties, e-uaſions, diſtinctions, perſo-nall aſperſions, miſtakings with all maleuolent ſtirrings, and ſtriuings to make good either part. Such alſo hath beene the rotten condition of mankinde, that when one hath once hatched, & brought foorth neuer ſo abſurd an opinion, yet he findeth wits

in

in the world ready to deuiſe trickes and ſhifts by nice diſtinctions, and doubtfull differences to mainetaine withall poſsible gloſſes the abſurdities, and ſhadowes thereof. Beſides, if we conſider the impoſsibilitie of compoſing, and reconciling the controuerſies of theſe times, by reaſon of the auerſe, and ſetled reſiſtance of the opponents, both foraine and domeſtick, together with the irreconciliable natures of the things controuerted, and queſtioned, and the little hope of any meanes to bee expected either from them that ſtriue, or from others their well-wiſhing neighbours, or from both to reconcile, and pacifie the furious rage of either partie, wee may euen deſpayre of ex-

expecting any certaine and ſetled ende of theſe miſeries, vntill the Lord Ieſus come himſelfe from heauen in his ſecond aud moſt glorious aduent, and Conſume with the ſpirit of his mouth *all the gayneſayers and impoſtors of his ſacred truth, and aboliſh* with brightnes of his comming *all the miſtie fogges of miſperſwaſion and miſ-beleefe.*

Doubtleſſe therefore in the meane while, the beſt, and moſt aſſured way for vs (that loue, and looke, and long for Chriſts comming) to finde reſt to our diſtreſſed ſoules amidſt ſuch perplexed diſtractions and laborinths, is, to haue recourſe to the pillar and foundation of all

Chri-

Christian faith, the director to heauen, which is the written word of God, *the one and onely way to the word begotten, wherein, many places wee shall finde couched in in few words the summe and substance of all our hope, and happinesse in Christ, both in nature, grace, and glory, and that summe of Christianitie in so compendious an abridgment oft times reported, that the shortest memorie may recount it, and so playnely set downe that the weakest capacitie may conceiue it. Such is this Scripture prefixed, in which as in a running stream in some places the Elephant may swim for deepenes, and in other the Lambe may wade for shallownesse.*

Lea-

Leauing therfore behind vs the helliſh afronting of all Godlineſſe to the damned Atheiſt, that ſayth in his hart, There is no God, *which ſome Achriſts of* Spaine *(I would they were not in* England*) moſt* Lucian-*like, and* Iulian-*like haue tearmes to the griefe of many good harts their* Peccadillos, *or little ſinne, and appropriating the circular Diuinity of Temporizers- who goe in a Maze to painted Hypocrites,* Who are euer learning, and neuer come to the acknowledgement of the Trueth, *becauſe they feele not the power thereof, nor endeauour to practiſe it together with all, neutralizing ſtaggerers, and* Caſſandrian *Courtiers, who neyther cleaue to God, nor*

nor to Baal, *but are like* Ephraim, *a cake on the harth not turned, which needes muſt be dough on the one ſide, and burnt on the other, hote in their ſinged zeale, and lue warm in their fringed hypocriſie, & laſtly, abandoning from vs all nouell ſectaries, who eyther with the Gnoſtiques and Donatiſts challenge to themſelus an impropriation of all reformed doctrine and diſcipline, or with the Cathari boaſt of a Monopolie of perfect ſincerity, or with the rare illuminates of the world, the* Ieſuites, Ieſuini, Scofiotti, Presbyteri, Sanctæ Luciæ, Reformati Sacerdotes, *or by what other titular denominations ſceuer they bee tearmed, who*

vndertake to haue the onely direction for all Christendome, in ordine ad Deum, or with the Capucini, who aspire the onely mortification (forsooth) in a patched Capouch, and with them vtterly forsaking all other rabbles, and swarmes of monasticall, and secular nominals, who neglect the truth, and the light thereof, Let vs flie homeward with the distressed doue into the Arke, which is the holy Scriptures to saue our selues from the general deluge and cataclisme of ambiguities, questions and ouerflowings of vngodlinesse, which assault vs herein this life, the Ocean and sea of sorrow, and hide from vs the brightnesse of Iesus Christ, with the mists of impietie, and

and fogs of vanity.

And let vs call to minde that all vnderſtanding in Godlineſſe is eyther Opnion Faith, or perfect Knowledge. Opinion beeing like the Twilight, neyther certaine nor euident. Faith, as the dawning, certaine but not euident and perfect.

Knowledge as the Sunneſhine both certaine and euident.

Opinion beeing the Conduite pipe of all controuerſies, the mother of hereſies, the ſeede of ſchiſme, and the heade of a Foxe, and perfect knowledge, onely proper to our triumphant and glorious eſtate in Heauen: wee muſt here in this Life walke by faith. This faith

must haue a foundation to build vpon, Whats that? must it bee built on the Church? thats to generall: so the Sarazens, or Hagarens rather (as Zozomene *obserued a thousand yeares agoe, haue their Masters. Vpon the Fathers? thats too rusticall, so the Iewes haue their Rabbins. Vpon the Pope, thats too Pythagorical? so the Gentiles had their Philosophers of their seuerall sects, Vpon suddaine and fancifull reuelations, thats merely Anabaptisticall, God in an engine. Vpon what then? Euangelical Esay the Lordes Prophet tels vs, That our faith must bee founded vppon Gods Oracle the Scriptures, and Christ the*

the ſonne of God biddes vs Search the Scriptures, *and* Saint Peter *a chiefe pillar of the Church, ſayeth,* Wee ſhall doe well to heede that certaine end of Propheſie, as vnto a light that ſhineth in a darkplace vntill the day dawne, and the day ſtarre ariſe in our hearts.

But ſtay, who then ſhal be iudge of the ſcripture? that our faith may bee ſetled with iudgement: for as much as moſt Heretikes auouch ſcripture.

Shall Chriſtians iudge betweene Chriſtians in caſes of controuerſie? no they are too partiall, becauſe they are parties. Shal Pagans? no, they are not capable of holy myſteries, ſhall Iewes? no they are

enemies of Christ. What then? Shall wee knocke at heauen gates, that Christ Iesus may come downe and decide these doubts, what neede that? wee haue him in the Gospell, sayth Cyprian, *wherein if we exercise our selues diligently by conferring scripture with scripture, and expounding according to the Analogie, and rule of our faith, beeing guided by the iudgement of holy reformed Church, which acknowledgeth no other guid, but onely the Euangelicall and Apostolicall writings, nor any other rocke to builde vpon but Iesus Christ, nor any other City of refuge, to flie vnto then the word of God, which as Dauid sayth, is a Lampe vnto our pathes for our liues & a light, as S. Peter sayth*

ſayth, in darkeneſſe for our knowledge, a ballance for our deciſion, to weigh the light from the ponderous, ſayth S. Auguſtine, *a touchſtone for our tryall, as ſayth* S. Chryſoſtom, *to diſcern the curr*ẽ*t from the counterfeite, and in a word as* Conſtantine *in the Nicene counſell, ſayde of all ſufficiencie for our ful ſatisfaction, and the onely deuoyment of all controuerſies for our reſolution wee ſhall doe well. This being added, that we pray earneſtly with* Dauid, That God would open our eies that we may ſee the wõders of his Law, *Otherwiſe, they that are conceyted in their owne ſingularity, and priuat ſpirite, either for doctrine of faith, or direction for manners.* Sathan

ſtands at their right hand, and the thinges that ſhould haue beene for their good, are occaſion of their falling.

Theſe thinges beeing ſo, what meanes the curſed malignants of our Church of England to trouble mens mindes with niceties, the breeders of controuerſies, whence many monſters of opinion, and thouſand of fancies doe dayly ariſe, which entangle the ſimple in many wofull Laborinthes, as to demaund of vnſetled ſoules, where was your Church hid vntill of late, ſome hundred yeares ſince? What Emperor raigned when it came forth? or on what day was it hatched? What age did the Religion you profeſſe, ariſe in? What

What is become of our Fore-fathers? These and the like interrogatories are as introductions and preambles to insnare and entangle the simple with needlesse questions, and quiddities. As if Petrus Valdus Lugdunensis, Iohn Wicleefe, Husse, Luther, *and others such reformers, did at any time endeauour to beget, or set vppe a new Church, whereas the truth is, they onely diligently labored by the word of God, and by the power thereof, to reforme that Church, which by mens traditions and denizes, was most miserably deformed and defaced, and to reduce it to its former splendor, and integrity. Alwayes saluting that church, though much deformed by the louing*

Siſter. And doubtleſſe wee know many pious and chaſte Matrones, who iuſtly may be aſhamed of their owne ſiſters enormious courſes, and exorbitant conditions. Neyther did they vſe any other means in ſeeking reformation, but by yeelding onely, and lamenting ſayd, Oh how is that faithfull City become an harlot? It was full of iudgement, and iuſtice lodged therein, but now they are murtherers. Thy ſiluer, O ſiſter, is become droſſe, thy wine is mixed with water: *For theſe and the like important conſideratiõs of the great defect, miſerable reuolt, and dãgerous obliquities of thoſe times they had learned Apoſtolicall counſel,* To haue no fellowſhip with ſuch doings,

ings, but to reproue them rather. *Were these and their followers then to bee accounted enemies, and to be scornefully branded with the names of* Waldenses, Wicklefiãs, Husites, Lutherans, and *other the like disgracefull tearmes, as if they had beene Nouelists, because they tolde the truth, God forbidde?* George Cassander *the choyce diuine of his time said well and iuditiously, when he gaue his sentence of the dissentions of the Church, both to* Ferdinand *and* Maximilian *the Emperours, acknowledging that in the beginning many were iustly stirred vp by a godly zeale, earnestly to reproue, and reforme some apparãt abuses in the church, and that the principall cause*

of

of the Churches calamity, and diſtraction, was not to bee imputed to thoſe who ſought reformation, but rather to ſuch as ruled the ſtern, who beeing puffed vp with diſdaine, and ſcorned to be rebuked, proudly, and peremptorily deſpiſed, and diſdayned thoſe that modeſtly, meekely, and iuſtly did but admoniſh and aduertiſe them.

And hee thought that there could bee no firme, nor conſtant concord in the Church, vnleſſe they beegaune to reforme, who firſt gaue the occaſion of diſtraction, to witte, that thoſe of the Churches Gouernement muſt abate theyr rough rigor and ſternnes, & yeeld

yeeld somewhat for the peace of the church, and by listening to the petitions, and counsels of many godly and well disposed men, should reforme the apparent errors and abuses crept into the church, and conforme them according to the rule of Gods word and the primitiue integritie from which they were in many things declined.

If the case were come to this, who would not embrace that sacred peace of the church wherewith the angells of heauen congratulated mankinde in the incarnation which Christ left as his legacie to his peculiar people when hee was to

for-

forsake the world, and the Apostles as their principall doctrine enioyned to the Christian Church.

Euery one (you say) is ready for peace, but what if we cannot haue it? Then must we make peace *as Saint* Iames *speaks) by our diligence, by our sufferance. What if wee make peace once, and it depart?* Then must wee follow peace (*as* Paule *commands.*) *What if it abandon vs* (Peter *wisheth vs*) to seeke it, and ensue it. *What if it will not come?* (*as* Abrahams *seruant sayde of* Rebecca) *after wee haue sought it and ensued it? Surely then must wee studie to bee quiet.*

For what good Christian

is

is not of worthy Constantines *minde, who desired of God to passe his dayes free from trouble and vexation. And of* Iouians *who sayd this by chance, touching a querulous libel of the* Macedonians, *I hate contentions and strife, and those that are giuen to peace and concord, I deerely loue and reuerence.*

Oh what hellish furie hath enraged the malignant Church to stirre vp strife, and controuersie against vs, not onely all the day long, but euen for time, and times, euen many ages. The Arrians *and* Circumcellians *neuer more raged against the Orthodoxe, then* Rome *hath against vs.*

For beholde and see, if there

there were any damnable hereſie of olde wherewith they haue not endeuoured by all the wit and ſtrength of skill they could to brand vs withall, which is all the iſſue (for ought I can ſee) of all theſe controuerſies.

They tearming vs Simonians, *for once mentioning of grace, and ſaluation*, Eunomians, *and* Pepuſians, *for attributing (as they ſay) too much vnto faith, & to woman for that a woman was our dread Soueraigne.* Originiſts, *and* Proclians *for teaching that the Image of God by ſin is extinct in man, and that the fume of concupiſcence is not vtterly extinct.*

Sabellians, Eutichians, Swinke-

Swinkefeldians, *yet let the indifferent reader iudge whether wee partake in one* iota *with these heretickes? They terme vs* Donatists; *for admitting the iust onely into the elect Church of God*, Manichees, *for abandoning all free will in our selues to worke well of our selues.* Arrians, *for neglecting humane traditions.* Nouatians *for refusing Popish penance.* AEtians, *for omitting oblations, and feasts for the dead.* Iouianists, *for casheering a slippery and perplexed faith.* Vigilantians *for not admitting the adoration of reliques.* Nestorians *for not keeping the consecrated hosts.* Xenaits, *for abolishing Images.* Lampetians *for putting from*

from vs the bondage of vowes and indeede what not? to to make vp a bead-rowle of rablement against vs.

Thus they do fat & please themselues with these, and the like aspersions of slander, and reproch, as if they had vowed neuer to sacrifice vnto their Idoll Iupiter Latialis, Papa Turcissimus, *but as the* Lindians *did to* Hercules *with cursings, and raylings. Thus the tongues of our aduersaries who hate peace, hath bin a furnace to refine vs in.*

Besides many cart-loades of Pamphlets frought with these and the like obliques, what riuers of bloud: what burnings, both of the liuing and of the dead, hath the Christian Catholicke world

in

in these dissentions of that bloudy and Antichristian Synagogue, both by wofull experience knowne, and by barbarous crueltie endured. And haue they (thinke you) who haue beene neuteralizing sequestrators taking part on no side, but standing by, and looking on, endeauouring onely a Cassandrian pacification, *haue they (I say) escaped their virulencie? Let* Caliander *himself,* Fricius, *the* Adiaphorists, Interimists, *and the nameles* Apologists *of* France, *who haue sought peace and an end of controuersies, tell if it hath not happened vnto them amidst these garboyls, as it did vnto the fooliſh shepheard, that interposed himselfe betweene*

tweene two rammes furiously raging, and running with all might and violence the one at the other. Neither suffiseth it to compose these controuersies that wee admit as absolute Catholickes, the whole sacred booke of God, the three Catholike Symboles or Creedes, to wit, that of the Apostles, that of Athanasius and that of Nice, euẽ in the very leturgy of our Church together with all the holy diuinity cõprized in the fower first generall counsels, vnlesse wee also receiue from thẽ Transsubstantiatiõ, Purgatorie, and the Popes transcendent supremacy, with all other noueltie s hatched from the Conuenticle of Trent, in this dotage of the world, which

which ſtrange proiects were then deuiſed, that the holy Fathers of Italie *might no way bee inferiour to the Apoſtles, nor the Pope of* Rome, *to Chriſt Ieſus himſelfe.*

The fire of God ſayth Baſil *affoordeth light without burning, but hell fire burneth without light. Hell fire therefore is the portion for thoſe that deſpiſe the glorious light of Gods truth, and deſire like the* Salamander *to noozell themſelues in the flames of furious contentions, and continuall controuerſies.*

But without controuerſie ſayth the Context, Great is the Myſtery of Godlineſſe. *And confeſt it is on all hands that vnles we beleeue the Catholike faith*

faith we cannot be ſaued: a ſumme whereof is this modell of Scripture prefixed. Let vs therfore be wiſe now at the laſt to lay aſide all diſtracting controuerſies both tranſmarine and domeſticke and let vs ſtudie to bee quiet, For wee ſee by many wofull experiences what is the miſerable iſſue of calling in queſtion long receiued trnthes.

And how at the firſt this helliſh fire of Contention may be more eaſily put out, before it breake foorth into ſuch ſcorching flames, as now infeſt the Church of God in Weſt Frizeland.

Oh England bee thou wiſe by the lamentable and wofull example of thy bordering neighbours, and remember that

that God cõmãds loue & peace on al hands in Prince, Peers, Priests and people. It is the new and eleuenth commande ment giuen from mount Sion as a supplement to the tenne from mount Sinai : *nay as their complement : for true Euangelicall concord and loue, is the fulfilling of the Lawe. See the Patriarchs loue,* Abraham *yeelds to* Lot. *It is in deed no great maruell, sayth a father, if the seruant become any thing for the loue of the brethren, seeing the Lord of life became a curse for the seruant. Shall we not loue that which is good and pleasant, where God promises his blessing, and life for euermore as the Psalmist speaketh.*

Leuit. 9. 16
Luc. 6. 31.
Rom. 13. 9
Ioh. 13, 34

Gen. 13.

Origen. lib. 7 ad Rom. 9.

Psal. 133. 1.

Shall not wee detest that which

which hindereth true and cleare interpretation of the Scriptures, that rayseth sects, that giues offence to weake ones, and doth vtterly dash and ruinate all church pollicie and gouernment? Shall not wee hate that which impeacheth and hindereth our valour that we fight not courragiously the Lords battayle against Antichrist? Doth not the Apostle reade us a lecture in our own bodyes of the mẽbers of consent. Let vs assure our selues that wee can neuer be owners of Christ his seamlesse coate, if we rend and deuide the church of God by needles and fruitles factions. The harmony of other reformed churches vrge vs to conformitie in our owne if wee haue

1. Cor. 12. 12.

haue grace. And the ſpirits of all well diſpoſed will euer wiſh with Paule, Vtinam abſcindantur qui nos inquietant. *The ignorance alſo of many thouſand who vnderſtand not the things controuerted, no not their names much leſſe their natures doth admoniſh vs to bee wiſe, at the laſt leſt they of* Gath *and* Askalon *laugh at our ſingular folly. And the degrees of ſcandall which follow theſe outrages as vnaduiſed anger, ſubiecting vs to the danger of iudgment, becauſe we are manſlayers: mutuall hatred making vs lyable to the cenſor of a councell, and ſhewing vs to be carnall: and mutuall detraction caſting vs into the fire of* Gehenna.

Gal. 5. 12.

Mat. 4. 22.

1 Ioh. 3. 15

ſhould deterre euery honeſt heart from kindling or ſtirring and the leaſt ſparke either publikely or priuately that ſhould diſturbe the Churches ſacred peace.

Beſides the wounding of our owne conſciences in ſuch garboyles by hindering of our prayers and Preachings in the worke of Chriſts miniſterie bids vs beware (if euer we will bee warned) of ſuch ſcandalous courſes. For how can we preach peace, or perſwade mutuall reconciliation betweene others, when wee our ſelues are the firebrands of contention to ſtir vp the coales of factions and ſidings among the poore ignorants. And whiles one ſays he is Pauls, *another ſayes he is* Apollos, *are yee not carnall?*

Sit procul a Chriſti diſcordia ſæua miniſtris, Namque Deus poterit non niſi pace coli. Nulla lues ouibus tantum, non vlla venena, Quantum paſtorum diſſidia ipſa nocent. Phil. Melanct. in Epigram.

Let

Let vs therefore neuer liſten to, This I ſay, this thou ſayeſt: *but lot vs all heare what the Lord ſayeth, and let that* αὐτὸς ἐφὰ *bee our religious Ephod to put vpon vs. Let them ſpeake that haue liued in contentious ſtriuings, if in all that time they were not betweene the hammer and the Anuelle in eminent perill of beeing daſhed into peeces, and haue been at laſt conſtrayned for releefe to creepe into houſes, and there ledde captiue ſeely women laden with ſinnes, and carried with diuers luſts, which are euer learning, and neuer could attaine the knowledge of the truth.*

Non ego Caluinum magnum nec curo Lutherum, Venus vterque placet, falſus vterque iacet.

Conſider therefore Brethren what hath beene ſaid

and God giue vnto vs vnderstanding in all things that concerne our ſaluation, and Gods peace.

Commune with your owne heart, whether the motiues that ſtirre you vp to contentions and ſtrifes, waigh more then theſe directions of Gods Spirit. But looke that you poize them by the meaſures of the Sanctuarie, Light of God, Sight of Faith, Charitie, Conſtruction, not by Faction, Singularity, Preiudice: for doubtleſſe, whatſoeuer our heauënly Father hath not planted, ſhalt bee rooted vp. Mat. 15. 13.

Thus onely ſeeking hereby to procure the peace of mens Conſciences, that they may with cleare ſight, behold this myſtery of Godlines,

lineſſe, and endeauouring the quiet of the Church, that euery holy one may poſſeſſe his ſoule in patience. I ſhall euer pray to God where euer I am, that the peace of God, may bee euer vpon the Iſrael *of God.*

Yours much obliged

in the Lord Ieſus,

William Loe.

Errata sic corrigantur.

Pag. 21. lin. 26. for Tearchers, reade Teachers. Pag. 48 in the mar. reade πεγαια θεοτης αὐτοτελειος. ibidem. αὐτοθεος. ibid. αὐτοζωης. Pa. 50. l. 25. for iuslice reade iustice. pag. 59. ma. reade ἀληθῶς. pag. 82. lin. 11. into which I had falne. pag 86. lin. 1. for Manifested, reade was iustified. pag. 114. in the mar. r. Ex. se. pag. 126. in the mar. reade ἀεροβατούντων, ibidem for sperare reade spirare. p. 152 line 21. for assist, r. assist vs. page 178. l. 25 for would read could. pag. 184. li. 10. for hae, reade hee. page 116, for expecting read expect page 206. l. 26 for Chrst ienioyned reade Christ enioyned.

Great is the Myſtery of Godlines.

1 Tim. 3. 16.

EXPLICATION.

GReat is the miſery of mankind, both by originall attainder, mâ being conceiued, bred, and borne in ſinne; and alſo by actuall tranſgreſſions of thought, word, and deed, whereby man becommeth more and more euery day the miſerable bondſlaue of *Sathan*. A figure of this wofull eſtate was repreſented vnto vs in

The Lords day Rom. 5.

Pſal. 51.

Iac. 1.

Apoc. 21.

Exod. 2.
2. Reg 23.

the twofold bondage of Gods Children, the people of *Iſrael*, the one in the ſlauery of *Egypt*, the other, in the captiuity of *Babylon*. Into the firſt; the *Iſraelites* were plunged in the perſó of their Anceſtors, in whoſe loynes they diſcended into *Egypt*, & were thereby ſubiected to the crueltie of *Pharaohs* tyranny, and needed a deliuery to rid them thence. Into the ſecond, their own actuall freſh bleeding ſinnes caſt them, for thereby they prouoked God to wrath, who in his iuſt iudgement deliuered them to the rage and force of their enemies, who led them away Captiue; and in that wretched eſtate had they remayned, if they had not alſo from them beene graciouſly deliuered.

Semblable was the wofull eſtate of Mankind, had not Ieſus

Iesus Christ the eternall Son of God deliuered vs both from the one and the other. This deliuerance of Mankind, from out this wofull and lamentable condition, whereunto wee were plunged in the loines of *Adam* originally, and by our owne sinnes actually, is the greatest mysterie that euer the world knew, and is therefore called the *Great mysterie of Godlines*. For wee beeing now deliuered by the life and death of Christ Iesus, from this originall attainder of high treason, and by holy grace purchased by the power of his Passion, Resurrection, and ascension, beeing restored to our bloud, and freed from the rule, raigne, and rage of sinne, this great misery of mankind, is turned into a great mysterie of Godlines; and wee once wretches, and

miſerable miſcreants, are now become good, godly, and a choice company of holy ones.

This myſtery therefore is called the myſterie of Gods will; for it is Gods will wee ſhould bee good. *This is the will of God, euen y our Sanctification.* Sometimes it is called the myſterie of faith, as the meanes of becomming good; for our hearts are purified by faith; otherwiſe it is a miſtie, and miſled faith, that bringeth not forth goodnes. And here it is called the *Great Myſterie*, as the ende of our godly profeſſion, which is the greateſt bleſſing that euer could come to man, which is our *Vnion with God in Christ, and thereby life euerlasting.* And aſſuredly, this Vnion with Chriſt, can neuer bee obtained but by godlines, without the which,

1 Theſ. 4, 3: Col. 1: Act. 15,

no

no man ſhall ſee God. Heb. 12.

Great then is this myſtery, for the Reuelation of this openeth vnto vs all other myſteries, and therefore it is *Great*.

It ſheweth vnto vs the myſtery of the great Whore the myſterie of iniquitie, (euen the hiſtorie of the Papacie as noble and memorable *Philip Morney* ſtiles it) which miſguideth ſo many thouſand ſoules, and plungeth them into the miſery of error and vngodlineſſe, euen into the deepe darkeneſſe of Sathan, lewdneſſe of life, and finall deſpaire in death. It ſheweth alſo vnto vs the myſtery of the laſt day, which is that, *Wee ſhall not all dye, but wee ſhall bee all changed, and that in a moment, in the twincklung of an eye, by Gods laſt trumpet.* Apoc. 17. Apoc. 2. 1 Cor. 15.

Godlineſſe then is a myſte-

rie? yea ſurely, for it is an hidden and vnknowne ſecret to the wiſe and prudent, that is, to thoſe that thinke themſelues *wiſe* and are not, and it is a reuealed & known myſterie to babes, and ſucklings: that is, to thoſe that as little children ſubiect and ſubmit themſelues to the *wiſe* and learned in God. For he that wil be ſomwhat with God, muſt be nothing in himſelf; for, *He that thinketh himſelfe ſomewhat, when he is nothing, he deceiueth himſelfe.*

Mat. 18.

Gal. 6.

Godlineſſe is a myſterie, becauſe it hath beene hid with God from the worlds foundation, who they are that in time ſhould be godly, and ſhould come to the true knowledge of this myſterie. And it is a myſterie, becauſe it was not made knowne to ſome ages of the world in full reuelation, but was reſerued for

for the glory and greatneſſe thereof vnto the laſt times, euen vntill the reuelation of Ieſus, that the Sonne of God, whoſe pretious bloudſhedding hath made ſo many holy ones, in the ſight of God the Father. And laſtly, it is a myſterie, for that it is euen yet hid in Gods iuſt iudgement, *to them that are loſt, in whom the god of this world hath blinded the minds of them that beleeue not, leſt the light of the glorious Goſpell of Chriſt, who is the image of God, ſhould ſhine vnto them.*

Sancti ceu ſanguine tincti.

2. Cor. 4.

This ſacred myſterie is alſo called *Great*, both in reſpect of the matter thereof, which is maruellous, and in reſpect of the manner which is miraculous. The matter maruellous, that we forlorne wretches, and duſt creeping wormes, blinded in our own vnderſtandings, hardned in

our hearts, and infected in our affections, ſhould euer become coheires with Chriſt the Sonne of God, taken out as a remnant from among all other creatures; which God ſeemed to paſſe ouer, and to neglect, in reſpect of vs, for God hath not communicated this myſterie in ſuch neerneſſe, no not to the bleſſed Angels: for, *To which of the Angels ſayde God at any time,* Heb. 1. *Sit on my right hand, vntill I make thine enemies thy foote-ſtoole.*

The manner miraculous, that fleſh and bloud ſhould become ſuch holy ſeruants, enlightned in their vnderſtandings, mollified in their hearts, reformed in all their deſires, yea ſanctified throughout, both in ſpirit, & ſoule, and body, and ſhould become ſuch reſolute ſouldiers in Gods battels, vpon ſuch

ſuch hard tearmes of intertainement as were proclaymed by Chriſt to his followers, beeing conditions ſo offenſiue, and contrariant to the nice nature of men and women: which were, *That if they followed Chriſt, and would liue godly in this preſent world, they ſhould ſuffer perſecution: they ſhould be hated of all men, they ſhould be whipped and murthered, yea they ſhould fare as Lambes among Wolues.* In a word, their ſwords of Reuenge, muſt be euer words of Grace and Edification; their fightings, patience; their wealth, ofttimes greeuous want; their feaſting, faſting; their whole life very miſerable in reſpect of others, they being abridged of many outward things, and their ende, (in the ſight of men) oftimes moſt lamentable.

2 Tim. 3.

Mat. 10. Luc. 6.

Great, therefore doubtleſſe

is this myſtery of godlineſſe, which (for all theſe hard conditions, or whatſoeuer hereſie, ſchiſme, apoſtaſie, the world, the fleſh, or the diuell, could doe to croſſe it) diſcerneth truth from falſehood by Euangelicall reuelation, the effect of Preaching, and by doctrine the effect of knowledge, which Saint *Auguſtine* calleth *Chriſtian Doctrine*, & by the patient ſufferings of Gods Saints in the bloudie butcheries and perſecution of the Chriſtian Church.

Great is the myſterie of godlineſſe, yea ſo Great, that *God became man, and man became God*, that this *God-man* was manifeſted in the fleſh, ſo great was it, that it was iuſtified by the ſpirit, both of power and puritie, ſo bright that the Angels deſire to behold it, ſo great that the Iles a farre off heare it preached, the

Ioh. 1.

the harts of men are ſubdued, there with to beleeue it, and the nature of man in the perſon of the Sonne of God is receiued vp in glory.

Great is this holy myſterie that men therby ſhould haue a new birth by *Regeneration*, a new heart by *Sanctification*, new deſires by holy *Reſolution*, and become good, godly and pious men, from out all obliquities, defects, and euills of their ſinfull nature, which is wholly corrupted, as of infidels to become beleeuers, of vncleane perſons to become chaſte, of drunkards ſober men, of lyars truth loueuers, and (in a word) of ſinfull and ſenſuall miſcreants, to become faſt and faithfull Chriſtians. Yea it is ſo *Great*, that it is miraculous, for in deſpight of Sathan, and all the powers of darkeneſſe, it worketh miraculous effects in

Tit. 3.
Ioh. 3.

Pſal. 51.

in our weake and feeble natures.

It enlightneth our vnderſtandings with the ſight of God, by faith in the mirrour of Ieſus Chriſt, for being puri-fi:d in heart, wee ſhall ſee God. It abandoneth all multiplicitie of gods in Paganiſm for in vntruthes there is no end of lying. It detecteth all *Turkiſh* impoſtures, and all *Mahumetan* dreames of their *Miſcelanian* mongrill, *Alcaron*. It cleereth the oracles of Gods will, the ſacred Scriptures from all the *Talmudicall* muddie gloſſes of the Iewiſh *Rabinicall Sanhedrim*.

Act. 15. Mat. 5. Mendacii multiplex diuortium. Aug.

And in a word it refuteth all Popiſh innouations and miſguiding traditions, and whatſoeuer elſe dependeth thereon. For the *Antiquitie* of this godlineſſe is the Ancient of dayes, and wee may eaſily anſwer

Dan. 7.

anſwer all our oppoſits brags of Antiquitie with this, *It was not ſo from the beginning.* The counſels of this *Godlineſſe* are *Apoſtolicall*, & *Orthadoxe*, not *Trentall*, or *Lateran*, for the voyce frō heauen was, *Heare him.* The fathers hereof Saint *Paul*, and Saint *Peter*, and others the fathers of the fathers. This is a myſterie indeede, and a great myſterie, and more then that, the myſterie of *Godlineſſe*, not the curious querees of mans vain greatneſſe, to wit, the ſecret myſteries of nature, either of the firmamentarie or elementarie world, for abſtruſe knowledge we leaue to *Ariſtotle*, *Lemnius*, *Cardanus*, *Cornelius Agrippa*, *Albertus*, *Auerhoes*, *Triſmegiſtus* & ſuch like, the ſearchers & inquiſitors of natures niceties, the end whereof (for the moſt part) is vaine Phyloſophy, & they

Mat. 19.

Mat. 17.

they that ſpend their dayes in ſuch triflings, eyther fayle of this happy end to bee *Godly*, like thoſe that ſeeke with the expence of witte, and wealth the *Elixar* of the Philoſophers ſtone (the *Worlds* woodcocke) or fal away from God in Aſtrologicall calculations, with the curious, Chaldeans, and Egyptians.

But this *Godlineſſe* is the *Great Riches*; for albeit it hath nothing of the *World*; yet it poſſeſſeth all the thinges of God. Thats a myſterie indeed. It dignifieth vs with the grace of *Sanctification* aboue our wretched nature, and dieſieth vs with the happineſſe of *Glorification* aboue the viſible Heauens. That is a great myſterie.

2. Tim. 6.

It is the ſalt of the earth ſeaſoning vs, and all the acts wee doe, that we, and they may bee rationall ſacrifices,

ac-

acceptable to God in Christ: yea, and it is the fauour of Heauen, breathing into vs the breath of eternall life, whereby wee are made partakers of the *Diuine nature*, in beleeuing on God in this Worlde, and in louing him shall liue for euer in the other world. 2 Pet. 1.

This *Godlines* must needs be great, when the great God by his holy Spirit is the worker thereof; for who can repaire the ruines of our rotten and corrupt nature, but the God of nature? Hee it is who onely can take away the stony heart, and giue vs a fleshie, plyable, and penitent heart, that onelie can rid vs out of Sathans snares & restore vs to a sound mind. 2 Tim. 2.

Great is this *Godlinesse*, seing nothing could moue God to doe this for vs, but his owne great loue to mankind, and the death and Resurrection of I ohn 3.

of that great Prophet *Christ Iesus the Sonne of God. Great*
Act.7, in respect of the meanes, whereby God conuayed this *Godlinesse* vnto vs, for the faith of this *Godlines* conuerteth vs by the doctrine of the Law to know our selues, & our sins, by the preaching of the Gospell, to know our selues in Christ Iesus to bee saued, and oft times by afflictions, wee are weaned from the World, and are made to take liking of *God* and *godlines*.

So wee see that in the first act of our becomming good, wee are meerely passiue; for what can a dead man doe to quicken himselfe, and wee were all dead in sinnes, and
Eph.2. trespasses; but after wee are thus quickned by Gods acte, wee know that we are aliue, and reioyce in our godly wel doings. At the first, to worke
1 Cor 15. this great mysterie, the grace of

of God is in vs, but when we once feele this ſacred power wee are willingly ledde on to goodnes, for the grace of God is with vs; yet in all this wee haue here no abſolute perfection, but expect the conſummation thereof in glory. Tell mee then (Beloued in the Lord) is not this a myſterie, a great myſterie, & the *Great Myſterie of Godlineſſe*, the end whereof tendeth to the glory of God, who hereby regenerateth his children, preſcribeth them Lawes, they obey them, and promiſeth them Heauen, and they are ſure of it. Is not this Myſterie *Great*, and excellent that aſſureth them that know it, that they are elected, is a declaration to our ſelues and others, that wee doe beleeue, and is a performance of our dutie in part: And laſtly, is not that *Great*, the end wher-

of

Luc. 22. Rom. 14.

of tendeth to the Conuerſion of vnbeleeuers, who ſeeing our good workes in this profeſſion of *Godlines*, glorifie our heauenly Father, and is the confirmation, and ſetling of our brethren that doe beleeue. Oh ſacred myſterie of celeſtiall happines!

Application

Thrice happy are they therfore, who vnderſtand this *Myſterie of Godlineſſe*. For Without controuerſie (for that is the preamble of this Scripture) *Great is the Myſterie of Godlineſſe*, and ſuch as are of the generation of thoſe that ſeeke the Lord, will with all diligence, modeſty, ſobriety, meekeneſſe and peace, ſearch to know this Myſterie, laying aſide all contentions, quarrels, ſtrifes, and enuyings, which diſtract, and diſturbe mens hearts, and hinder men from beeing good. Let *Godlines be our Helena*, and the truth

truth will assuredly appeare vnto vs, as the learned Earle of *Mirand* wrote to *Hermolaus Barbarus* in this case. For it seuereth from it all the Hetrogenean, and mongrill boastings of curious speculations, the specious glitterings of mans abstruse wisedome, as humane traditions, fanatical *Enthusiasmes*, and grosse commixtures of *Moses* rites with Christianisme.

And they that know this *Mysterie of Godlines*, lay aside all spleanie Controuersies, & seeke onely to know God, & whom he hath sent, Christ Iesus, whereby they shall find themselues by the power thereof changed from the fashions of the World, the olde man, the first *Adam*, into the blessings of the new man, Christ Iesus the second *Adam*, that is clothed with righteousnesse and grace.

1 Cor. 15. Eph. 4.

They

They ſhall find that *Godlineſſe* is the richeſt treaſure, yea to bee more excellent, & more magnificent then all Maieſty enriching them with thoſe bleſſings, that many Kings and Monarches of the earth could neuer attaine vnto. Becauſe *Goalineſſe* ſhall ſecure them from all vexations and incurſions of the Diuell whatſoeuer: for God will tender them, *As the apple of his owne eye, and commaund his Angels to pitch their tents round about them.* There is the ſafety of this *Godlineſſe*, euen a wall of fire to keepe out their enemies. *Godlineſſe* ſhal beautifie them, for they ſhall be decked with *Grace*, whereby God ſhall accept them *For his people, his ſonnes, and daughters for his Spouſe, and for his exceeding great delight*: There is the grace of this *Godlineſſe*, euen the rayes of *Sion*.

Pſal. 91. 11, Zach. 2,

Pſal. 34. Cant. 3.

Sa

Sathan, and all the powers of darkeneſſe ſhall bee ſubiect vnto them that are godly, their memorials ſhall bee written in Gods Regiſter? And all things *ſhall worke together for their good*; yea, euen their ſinnes (as Saint *Auguſtine* noteth) There is the victory of this *Godlineſſe*, euen a glorious conqueſt which many Kings and Monarches neuer atchieued. *Godlineſſe* ſhal enlighten their darkeneſſe, (as Saint *Auguſtine* ſayeth) For it is the *Mirrour of the purified ſoule*: And *Dauid* teſtifieth, *That God is his light, and ſure ſaluation.* There is the light of this *Godlineſſe* in Gods light, euen a verie view of Heauen. If we be ignorant, *Wee ſhall all bee taught of God*, yea our knowledge in the very ſeeking of this *Myſterie ſhall ſurpaſſe, our Tearchers ſhall ſurpaſſe, our Ancients.* There is the true wiſ-

Luc. 19.

Rom. 28.

pſal. 119.
pſal. 27.

Ioh. 6.

pſal. 119.

wisedome of this *Godlinesse*.

Psal. 31. 19. *Godlinesse*, shall comfort vs in despaire. *O how great is the goodnes he hath layde vp for the that trust in him euen before the sons of men.* There is the fauour of this *Godlinesse*.

Psal. 118. 15 The *voyce of ioy and gladnes is in the dwellings of the righteous.* There is the sound solace of this *Godlinesse*.

No maruell then if *Peter*

Mat. 17. sayd, *It is good being here maister.* Indeede there is no good being any where else. *For holinesse becommeth his house for euer.* For what euill can come

Cant. 2. vnto vs, when *Gods left hand is vnder our head, and his right hand doth embrace vs.* There is the protection of this *Godlinesse*.

This *Mysterie of godlinesse*

Prou. 14. quieteth the distresses of conscience. The *godly man is as*

Pro. 30. *confident as a Lion, for the name of the Lord is his strong tower,*

be

he runneth vnto it and is safe. There is the securitie of this *godlinesse*. Not carnall securitie, such as the custome of the world, and the vse of sinne doth oftimes beſot, and infatuate the hearts of *Worldlings* withall. For vnlesse I were *Cleane* either indeede, or in desire or indeuour, I should suspect the feare of God had neuer once come into my heart, how soeuer the subtiltie of Sathan and sinne had secured me, for *the feare of the Lord is cleane.* Psal. 19.

But when a Christian feeles in himselfe first *Aversion* from euil, whereby he hateth sinne, and of that hatred a double sorrow to proceede: One of the world working death, when wee are plunged in deuouring feares and sorrowes, 2. Cor. 7. through the sight of our sin, Eph. 4. and an apprehension of Gods iust iudgements for the same,

by

by the rigour of the Law, the other a godly ſorrow, wor-
Rom. 8. king repentance by the ſpirit of adoption, and deliuering vs from the ſpirit of bondage to feare any more, wee are not idle, or luld in ſecuritie, but ſtraightway wee fall to crie *Father*, and labor after a moſt godly ſort, to reſt in this ſo holy a reſolution. By careful-
2 Cor. 7. 11 neſſe to looke more warily to our wayes, by cleering of our ſelues to keepe a good conſcience in all things, by indignation to diſdaine euer to bee brought againe vnto the former ſlauery of Sathan, by *Feare* to daſh out all relapſes, and backſlidings, leſt our ends be worſe thē our beginnings, by vehement deſire to ſet our affections aboue, by zeale to draw others out of the fire, and by reuenge to abridge our ſelues of many things. we impotently, and fooliſhly, de-

ſeeke, and ſearch after in this world.

And hauing thus approued our ſelues, that we are turned from the euill in a true deteſtation thereof, wee go on in our *conuerſion* to the good which is the other part of our *Godlines*, euen the quickning of our ſpirits by Gods grace, by illumination of our minds in the ſight of thoſe things which leade vs on to heauen, by *renouation* of our minds, in the obedience of our once ſullen and froward hearts, but now plyable and penitentiall hearts to Gods counſell, by *reformation* of all our diſordered affections, in ſetling them to the minde, and thinke of nothing but whatſoeuer things are *True*, *honeſt*, *iuſt*, *pure*, *louely*, *of good report*, *of vertue*, *or of praiſe which wee haue learned*, *receiued*, *and ſeene in* Phil. 4.

Gods children, theſe things they thinke on, and doe, that are the Lords.

Indeed hypocrites, and the reprobate are ſayde in Scripture to be ſanctified in reſpect of their outward calling, and in their partaking of the externall preaching of the word and Sacraments receiued, but the godly onely who are inwardly renued by the power of the Spirit haue this ſanctifying *grace* to expell all full conſent from their hearts to offend God, and to labour & ſtriue after righteouſneſſe.

Heb. 6. 4. 10. 29.

Yet whiles the godlieſt liue in this world, they cannot attaine to a full expulſion of the euill, and introduction of the good: but theſe two remaine like to oppoſite parties in a pittched field combating, and skirmiſhing the one with the other, that the moſt holy cannot do what they would.

Gal. 5.

And as in the twilight, or

dawning of the day, the light that we ſee is not vtterly voided of darkneſſe neither is the darkeneſſe altogether without light, and as in warm water the heate is mixed with cold; ſo the reluctations of the fleſh and ſpirit that the godly haue in this world, haue no fellowſhip the one with the other, no more then thoſe different qualities, yet they may remaine in one ſubiect, either acting his owne part, not ſeuerally, albeit diſtinctlie. *Sarah* the wife of *Abraham* is a preſident in this kinde, who beleeued the promiſe of God made vnto her concerning her iſſue, being moued thereunto by the holy Ghoſt, yet being impatient of delay, enforced thereunto by the fleſh, ſhee giues her mayde vnto her husband, ſo that one and the ſame worke euen in the deereſt of Gods

children, may in respect of the spirit be praiseworthy, & in respect of the flesh bee blameable. *Sanctification* in it selfe is most perfect, but when it is considered in the man that is sanctified, it is imperfect, and varies by degrees, and encreases by reason of the dayly slips, and slidings of the best, whereby their goodnesse is ofttimes greatly hindered, and neuer in this life perfected, which is the reason that the Scripture calleth this our *Godlinesse*, sometimes a pledge of the spirit, to assure vs Gods fauour, and somtimes an earnest, which is to be made vp, neuer to be taken away. So that wee see this *Godlines* in Gods children, albeit it bee ofttimes verie weake, and feeble in respect of their many infirmities, yet it is reall, because it is rooted in the inward parts, and God requireth

quireth trueth from thence, whereas the vnregenerate haue formes and fruites also of holyneſſe, but their fruites are like thoſe Apples that growe about the bankes of the dead Sea, or *Aſphaltique* Lake, looke on the inſide and you ſhall ſee nothing but earthlyneſſe, ſenſualitie, and diuelliſhneſſe. Pſal. 51.

But thoſe that haue this name of *Godlineſſe* written in their hearts by the finger of God, are iuſtified by their faith, and this *Godlineſſe* is a fragrant flower, and holy fruite of that their holy faith.

Thy euer looking after the ſequell of this *Holines*, which is *Happineſſe*, reſerued for them in the heauens, for God bringeth his children by this way of *Holineſſe* to the life of *Happineſſe*,

pineſſe, there being great difference betwixt the *Way* that leadeth vnto the kingdome of heauen, and the cauſe of our attaining both the way, and eternall life, which is the gift of God through Ieſus Chriſt our Lord. What now can diſturbe or diſtract the peace of Gods holy ones, ſeeing they haue ſuch pledges, aſſurances, and earneſts of Gods fauour; that they ſhall neuer vtterly faile, or fall away from God. Oh this bleſſed ſecuritie, and happy peace of conſcience *Is more to bee deſired then gold, yea then much fine gold, ſweeter alſo then the honey, and the honey Combe*, called of the moſt wiſe, the *Continuall Feaſt*. There is their abſolute contentment of this *Godlineſſe*. Thus *Godlineſſe* beneſiteth vs in this life, and bleſſeth alſo in our death, yea after death.

Pſal. 19.

death. *Pretious in the ſight of the Lord is the death of his Saints.* Pſal. 115.
They are carryed of Angels into the euerlaſting habitations. Luk. 16.
Bleſſed are the dead which dye in the Lord, for they reſt from their labours. Apoc. 14.
Moſt bleſſed therefore *are the people that are in ſuch a caſe,* that know this Myſterie, and practiſe this *Godlineſſe,* for in themſelues, albeit not of themſelues, they are the veſſelles of honour by *Illumination*, their life the rule of *Chriſtianiſme* by ſanctification, their pedigree is in deſcent *from the royall Prieſthood* by deuoute inuocation; their practiſe is to *Purge themſelues* for the hope of heauen by *Mortification*; their reputation is not to runne to the ſame exceſſe of ryot with others, in hope of *Glorification*, but their whole life is *Euangeli-*

Pſal. 144.
1. Theſſ 4.
1. Pet. 2. 9.
1. Ioh. 3. 3.

licall, yea Angelicall (as the Apoſtle ſpeaketh) *For theyr Converſation is in Heauen*: Yet for all this, wee ſee wiſe men ſeeke Greatneſſe, few *Godlineſſe*: For, if wee beſtowed but halfe the diligence to bee godly, as wee doe to be great; wee ſhould haue more pietie, and leſſe wicked policie. And thats the reaſon why *Mammon* hath ſo many Schollers, and Chriſt ſo few Followers; For moſt men deſire to know the myſterie how to be great; but few deſire to know how to bee good. *Machiauels Prince*, *Lipſius Politeques*, *Bodins Commentaries*, and Bookes of ſuch ſubiects, are matters preciouſly accounted of by ſome, whereby they imagine to become great in practizing theſe principles, whiles the booke of God, and other meanes to reduce them to bee good, are neglected.

Phil. 3.

Many

Many men bind themselues for terme of time to learne a mystery how to thriue, and rise in the World, and oft-times with much hardnes & intollerable bondage endure the attainement thereof: But wee see how few there are, that can endure, (I will not say, seuen years Apprentiship, no scarce seuen houres seruice to vnderstand and know this *Mysterie of Godlines* in Christ, to whose seruice all Christian men are bound by the law of God, and their vow of Baptisme to bee as obliged Votaries all their life long.

A thousand woes then must needes attend them, that are not acquainted with this Mysterie of Godlinesse, who are eyther plunged into the *Deepenesse of the Diuell*, being so chained and fettered by him in their vngodly courses, that they cannot Apoc. 7.

rayse themselues out of this bottomlesse pitte, or else are misled by the mysterie of iniquity, which busily worketh
2. Thes. 2 euen amidst the Church, *Both by lying, wonders, and wonderfull lies, being strong delusions to beleeue lyes*, as was long before prophesied, or else are besotted with the vanity of the
1 Ioh. 5. world, which is *Altogether set vpon wickednesse*: For there bee many Antichrists in the World, and in a Countrey, where all, or the most part be *Negroes*, It is no blemish there to be blacke. And thats the cause of our dulnesse in this point, that wee liue so secure and wicked without any desire to know & vnderstand how to bee godly. Such are they that haue *Iacobs* voice in prating of *Godlinesse*, but *Esaus* hands in practising vnhappinesse. Such are they that professe a Linzie woolsey

ſcy Religion, beeing hatefull to God, becauſe they are not reall, hatefull to the World, becauſe they are religious, albeit they be but in ſhew, and hurtfull to themſelues, becauſe they are hypocrites, and deceyue themſelues with ſeeming *Godlineſſe*: Theſe are ſuch as are miſled with the myſterie of iniquity; ſuch a one was Pope *Paul* the third, who at his end, ſayde. Now ſhall I know three things, whereof I doubted all my life; to witte, whether there bee a God, or Hel, or whether the ſoule be immortall, (O damned Infidell!) Such another was *Leo* the tenth, who accounted the Goſpell of Chriſt a Fable, and ſhewing his Fauourites, (ſaide) See what heapes of treaſure I haue gathered by that fable of Chriſt (O wretched miſcreant.) The doctrines that pleaſeth

ſeth thoſe that are thus miſled with the myſtreie of iniquity, are traditions, amphibolous equiuocations, mentall reſeruations, and the like deuiſes. Their Religion is policy, their faith eyther implicite, or wauering; like that of *Lucius* conſiſting of words or wonders, with *Moſes Egyptius*, as *Ruffinus* recordeth, would not admit of, nor endure, that *Lucius* ſhould lay his handes vpon him, but tolde him, that hee would rather beleeue his eyes then his eares; that is, he would rather embrace the Religion which is ſeene, then that which is only heard. And for them that without bluſhing ſay, *There is no God*, and blot out all Religion with one daſh, or with *Zenaherib*, *Holofernes*, and *Pharaoh*, ſcoffe at *Godlineſſe*, or with *Rufus* entertaine the Religion of the place where they liue, what e-

Pſal. 14.

uer

uer it be, or turne Religious godlineſſe into worldly policie, by practiſing (as I ſayde) *Machiauels* Prince, *Bodins* Commentaries, *Lipſius* Politiques, and ſuch like Diſcourſes: That of Saint *Paul* is verified of them: *For if our Goſpell be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the eyes of them that beleeue not, leſt the light of the glorious Goſpell of Chriſt, who is the Image of God ſhould ſhine vnto them*: For to theſe it is euen yet a hidden myſterie; And in ſuch fearefull caſe are all light headed *Zebuls*, ſcoffing *Iebuſites*, ſcorning *Cains*, vile *Iulianiſts*, impious *Lucianiſts*, and contemners of all piety, religion, and godlineſſe: But Beleeuers conſider, *That the vngodly ſhall bee turned into hell, and all the Nations that know not god*; and the whole creati-

2 Cor. 4. 4.

Pſal. 9.

Rom. 9.

on

on groneth to bee deliuered from ſuch burthens as theſe miſcreãts are, *Who tread vnder foot the ſon of God, and account the bloud of the new teſtament as an vnholy thing, whereby they are ſanctified, and do deſpite the ſpirit of grace.* And Beleeuers ſee euen by the very glimpſe of right reaſon, that nothing but man maketh account of greatnes, God doth not, for with him is no reſpect of perſons; Nature doth not, for the children of Princes are borne naked, as wel as the Cottagers, and death aſſayleth the Court as well as the cart. Goodnes onely is that wherein God delighteth, and good men tender it as their breath: Godlineſſe beeing the gracious mother, and goodneſſe the holy daughter.

Heb. 10.

Act. 10.

Mors æquo pede pulſat pauperum tabernas Regumque turres Horat.

Laſtly, they that beleeue, know that godlineſſe hath the promiſe of this Life, to be

gra-

gracious in Christ, and of that to come, to bee glorious in *Christ*, and therefore it is the onely thing they desire to know, It is the one thing necessarie, they practise, it is the Manna of their soules, the ioy of their hearts, the touchstone of their actions, the *Cynosura* of their affections, the *Dauids* harpe for their eares, the Word for theyr mouthes, the Mirrour for their liues, the path for their feet, the station for theyr watch, the salue for theyr griefes, the Key of Heauen, and the Heauen on Earth: To thee therefore O Lord, doe I lift vp my heart in the mercies of thy Sonne Christ Iesus. Luk. 10.

Doubtles, O holy and heauenly father, man disquieteth himselfe in vain; for thou didst make him righteous, but he after the vanity of his owne hart which is faln Inuocation.

saine from thee, haue sought many inuentions. Thou O God canst not please vs with thy patiẽce, nor humble vs with thy present and future iudgements, nor allure vs with thy gracious promises. Such is the peruersitie of our infirm natures, such is the peeuishnes of our corrupt condition, such is the euil of guilt & action that we haue in vs, Thy lessons are al of peace, and wee runne counter into controuersies, euery day deuising to our selus an opinion, a fancie, a faction, and to make good these, what stone do we not moue? what corner do we not ransacke? what earnestnes and acrimonie do we not apparantly reueale? or else like some stupid or dul beast we haue no sence or feeling at al of thee, or of thy greatnes, but liue onely to liue, and to delight our selus with our selus in our grosse mistakings. If we pretend religion Satan tempteth vs with faction, if puritie, with hypocrisie, if

zeale

zeale, with vncharitable iealou-
sie. O Lord some yeares haue I
liued, wretched man, that I am
among other of thy seruants, &
knew not whether there were a
Iesus, a Christ, an holy Ghost or
no? So besotted haue I bin with
the loue of the world, so befooled
with mine own fancie, so plunged
into the darke deepeues of the
diuel, and so transported with the
fashions of others, who know as
little, and vnderstand as little, or
lesse then my selfe. But now O
Lord God, looking backe into the
misery of my selfe, I shudder and
tremble, seeing a far of a mystery
whereof as yet I could neuer attain
the knowledge, albeit I haue ob-
serued many of my brethren with
great diligence, and zeale to
abound, in all Godlines, forward-
nes, & sanctimony, gladly hearing,
frequenting, conferring, following
after the light, that shined vnto
them in the darknes of this Life,
yea aduenturing their liues, their
liuelyhoodes, their credite and

esteeme among the sonnes of men, and accompting all things else as dung in respect of the knowledge and service of their heauenly Maister. To me O Lord, among other the rest of thy seruants, this is a great mysterie, that haue felt in my selfe no minde, no meaning thereunto. What shall I doe, O Lord, in this my misse led, and misperswaded estate? I now perceiue, O Lord, by that glimpse of right reason, which maketh euery man vnexcusable, and by that sparke of light, which enlightneth euery one that cõmeth into the world, that my sinnes, my sinnes, my great and grieuous sinnes, like to some huge mountaine, haue vprear'd themselues betweene me and this most glorious light, dimming vp mine eyes that I cannot see, and damming vp that heauenly splendor which should enlighten mee, and haue set such a controuersie betweene thee and me, that my soule

ſoule is like vtterly to bee diuor-
ced from thy loue, vnleſſe thine
eye of pittie conſider me. O looke
vpon mee deere and tender hear-
ted Father in the face and fauor
of Ieſus Chriſt my Sauiour, and
for his ſufferings ſake, diſpell the
myſtie clouds of my wreatched
nature, with the light of thy coun-
tenance, and ſhew me this My-
ſterie of Godlineſſe. Illuminate
mine vnderſtandings with the
glorious rayes of Sion. Bleſſe
mine imagination that I may
thinke of no euill, but of goodneſſe
continually. Incline my will that
it may bow it ſelfe to the obedi-
ence of thy commandements.
Put this Myſterie of Godlineſſe
into my heart, by the inviſible
finger of thy ſacred Trinitie, that
it may make me good by ſhining
vpon mee, and piercing into mee,
that I may be ſanctified thereby,
both in body, ſoule, and ſpirit. O
Lord, let not the Myſterie of
iniquitie miſleade me, nor the
deepe-

deepenesse of Sathan deceiue me, nor the deceitfulnes of sinne by flesh and bloud carry me away to forsake or neglect thy goodnes, but let this light of thine O Lord be euer more pretious vnto mee then the balme of Gilead, more magnificent then the royaltie of Solomon, and more deare then the apple of mine eie. That therby I may be acceptable vnto thee, in thy Christ, in whom thou art well pleased. That my seruice in this sacred Mysterie of Godlinesse, may bee as Physicke for to cure mine vngodlinesse, as my Counseller to direct me in the affayres of my life, and as my casuist to resolue the cases of my distressed conscience: So shall I euer magnifie thy name, O Lord, that hast shewed mee such louing kindnesse in a strange cittie, in reuealing to me, to me I say the vnworthyest of many thousands, the Mysteries and light of the kingdome of heauen,

in

in the darkeneſſe and ſhadow of death. So ſhall I be euer telling of thy truth, and mercy to the aſſembly of thy Saints, and to the generations which are yet for to come. Grant theſe fauours vnto me O King of heauen, God of all peace, Father of mercies, Fountaine of wiſedome and goodneſſe for the vnſpeakeable merits and ſufferings of Ieſus Chriſt our onely Mediator and Redeemer.

Amen.

God

GOD MANIFESTED in the Flesh.

Explication.

2 *The first day of the weeke.*

GOD is the height of this Mysterie, *God in the flesh*, is the depth of this Mysterie, *God manifested in the flesh*, is the length and breadth of this Mysterie. Of God it is reuealed that hee is one in nature, and three in persons, Father, Sonne, and holy Ghost, that is a Trinitie in Vnitie, & an Vnitie in Trinitie. Euen as in the nũber of three are one number, and yet three vnities, in a triangle are three angles, yet one figure, in the Sunne are body, brightnesse, and heate, yet one Sunne, in the fire, light, flame, and heate, yet the fire cannot bee de-

diuided, in the ſoule our memorie, vnderſtanding and will, and yet one ſoule; all theſe ſhewing, that three may bee one, and one three. So likewiſe in God, are three perſons, Father, Sonne, and holy Ghoſt; and yet one God, who is bleſſed for euermore: For vnleſſe I vnderſtand (when I heare the name of God) that it is meant of the holy and vndeuided Trinity, wherby I am ſaued, mine vnderſtanding ſhall content me nothing.

The ſupereminency of which Myſticall Beeing of God paſſeth mans vtterance, and therefore wee can better thinke, then ſpeake of God. Let vs not then be ouer curious to ſearch out this myſterie: *For God is excellent, and wee know him not,* (ſayeth Elihu in Iob) *Our thoughts comprehend him not,* ſayeth *Ieremie,*

Auguſt. l. 7. cap. 4. de Trin.

Iob. 6. 26.

Ier 32. 19.

Ro.11.33.
Deut.29.29

mie, And his wayes are past finding out (saith Saint Paul) *These secrets belong vnto the Lord our God, and the reuealed things thereof belong vnto vs, and to our children for euer.* Let vs then here content our selues with a touch rather then with a taste of this secret of the essence and will of God: For God the Father in himselfe is the *Fountaine of the Deitie*, which no curiositie can finde out: *Perfection of himself*, which no man can comprehend: *God of himselfe*, whom all adore, and *Life of himselfe*, in whom we all liue. God the Sonne in himselfe is the very engrauen forme of his Father, in whom the whole Godhead dwelleth bodily. And God the holy Ghost, is in himselfe the fulnesse of them both by procession. God (I say) whose power is all puissance, whose sense is all knowledge, whose essence

Dyonys. Areopag. πηγεια θεοτης ἀντοτελειος
Epiph. ἐντοθεως
Origen, Iust. Mart αὐτοζωης

eſſence is the principal good; whoſe worke is euery good, whoſe ſcites beneath al things without ſubſtractiõ, aboue all things without elation, within all things yet not included. without all things yet not excluded: aboue al things as preſident, beneath all thinges as ſuſtinent, within all things as cõplement, without all things as comprehẽdent. The firſt mouer yet not moued in local ſcite, yet not circũſcribed, ordering al times, yet not changed, in Eſſence infinite, incõprehenſible in Maieſtie, in goodnes ſoueraigne, in wiſedom wonderfull, in counſels terrible, in iudgmẽt righteous in cogitations ſecret, in works holy, in mercy rich, in promiſe true, alwayes the ſame, eternal, immortal, vnchangeable, not to bee expreſſed by ſpeech, not conceyued by thought, of whom al the An-

gels of Heauen doe ſtand in feare, whom all dominations and thrones doe adore, at whoſe preſence all powers do ſhake.

God, I ſay, being thus of himſelfe, is alſo reuealed towards vs to bee of power incomprehenſible, creating all things by his owne power, ordering all things by his owne will, directing all things to his owne ends of his owne good pleaſure: of wiſedome vnſearchable, by which hee ſpreade the heauens, diuided the waters, & ſetled the earth; for in wiſdome hath he made them all: of mercy vnſpeakable, by creating vs of nothing, and by redeeming vs when wee were worſe then nothing: And of iuſtice vncontrouleable, leauing no good vnrecompenſed, no euill vnpuniſhed.

Pſal. 103.

This then indeede is a ſurpaſſing

passing incomprehensible mistery, that thus God should bee manifested in our weake flesh, that God and Man should be in one person. And that of the same God, the holy Scripture should say, in respect of this his manifestation in the flesh: *The child increased in wisedome and knowledge, and in fauour with God and man*: Luk 2. And Emanuel, God with vs, should say of himself, *The Father is greater then I*: Ioh. 14. And of the same God in respect of his Dietie, he himself sayth; *Before* Abraham *was borne, I am, and that hee was the first begotten of euery Creature.* Ioh. 8. And further in respect of the vnion of both natures in the person of the Sonne of God (the sacred word sayth) *That God redeemed his Church with his bloud, That the Iewes crucified the Lord of glorie, and that he gaue his life for vs*: Act. 2. 1. Cor. 2. 1 Ioh. 3. So

that the Catholike concluſion of all, is this, That Chriſt Ieſus Emanuel conſiſting of two diſtinct Natures in the perſon of the Sonne of God, without confuſion was incarnate, and became our Mediator, according to both Natures, that the ſame hand that wrought the inſtitutiō of the world, ſhould alſo worke the reſtitution of the ſame: For it was impoſſible that the World ſhould be ſaued without the Incarnation of the Sonne of God: For God in Chriſt reconciled the world vnto himſelfe: And by taking vnto himſelf our fleſh by Incarnation, made it his owne fleſh, that ſo of his own (albeit from vs) hee might haue what to offer to God for vs.

And without this our fleſh hee could not ſuffer, for the manhood is the proper ſubiect of paſſion, compaſſion and

and feeling pitty, which cauſeth the regiment of Chriſtes Kingdome to bee moſt amiable, exerciſing dominion ouer all men, with a true, naturall and ſenſible touch of mercy.

The ſecond perſon therefore of the glorious Trinitie, was ſent to performe this great worke: not the Father, who being of none, could not be ſent: Not the holy Ghoſt, who albeit he proceed, yet he is not the firſt that proceedeth: And foraſmuch as a double *Miſſion* was requiſite, the firſt perſon that proceedeth, was fitteſt for the firſt *Miſſion*, and the ſecond for the ſecond, who alſo more fitte, to make vs the ſonnes of God by grace, then hee that was the ſonne of God by nature: And who more fit to repaire the image decayed in vs, then he that was the engraue form

of his Fathers perſon. And this was done that man with more aſſurance, and without danger of euer erring, might come neare vnto the preſence of ſacred truth it ſelfe, and ſettle therein by this manifeſtation of the Sonne of God. And God became man, that he whom man was to follow, might ſhew himſelfe vnto man, and bee ſeene of him. Beſides it was done, that the humane nature might be aduanced to ſuch an high dignitie and excellencie, that no man ſhould any more ſo much forget himſelfe, as to defile the ſame with ſinfull impurities. Laſtly, it was done that man might bee deliuered from the ſlauery and bondage of ſinne, whereinto hee was plunged; For man was puniſhed as *Iuſtice vrged*: That was performed which God had threatned, as *Truth* required

quired. The offender was pittied as *Mercy* entreated, & *God* and *Man* reconciled, as *Peace* desired. Thus *Mercie and Truth met together, Righteousneſſe and Peace kiſſed each other.*

The manner of this is the aſtoniſhment of Heauen, and Earth; but our holy faith makes it more true then plain vnto vs; yet ſome reſemblances may in ſome part expreſſe this vnion vnto vs.

The vnion of ſoule and body maketh one man a flaming and fiery ſword, makes one ſword one man may haue two accidentall formes, Phiſicke and Law, and a branch engraffed, and a tree is one tree: ſo Chriſt is one, and yet hath two different Natures, & in them performeth the diſtinct actions pertayning to eyther of them. Condemned then be all hereticall cauils of

Arrius Macedonius, Apollonarius, Paulus Samosatenus, Sabellius, Photinus, Aetius, together with the whole swarm of *Dimiarrians,* and the like damned heretiques, who eyther impeach the truth of Christs Incarnation, and Nativity, or the vnion of his natures in one person, or his line of *Dauid,* according to the flesh, that is, according to the weake flesh, but not corrupted flesh: *For the Word was made Flesh, and dwelt among vs.* There is the whole Nature of man. *And Christ in the dayes of his flesh offered vp prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was heard in that he feared.* There is the true affection of our nature: So then, *He that confesseth that Iesus is come in the flesh is of God, and he that confesseth is not is of the Diuell.* There is the

Rom. 1.

Ioh. 1. 14.

Heb. 5. 7.

1 Iohn 4. 2.

triall of our faith. For this manifestation of God in the flesh is to vnbeleeuers as the cloud that stood betwixt the Israelites and the Egyptians at the red sea, which to the Israelites was a bright shining cloud, but to the Egyptians a dark, dangerous, and portentous Commet.

And is not this then a *Great Mysterie*? That God, who is without beginning and end, should haue a beginning with vs by birth, and an end by death. That God who neither changeth nor altereth, should encrease in stature: That God who is without commixture or defect, should eate and bee an hungry. That God who could be no more then he was, should take vpō him the shape of a seruant, & be that he was not, that could haue no more then hee had, should bee lesse then he was,

and could know no morethē he knew, and yet would feele our infirmities, and taſte our miſeries. What tongue, what pen can expreſſe this myſterie? that God ſhould bee vnited vnto man, not onely in loue & grace, but in one perſon: for we muſt obſerue that the humane nature of Chriſt is not a diſtinct perſon by it ſelfe, as *Peter*, *Iohn*, and ſuch like, but to our vnſpeakeable comfort is ſo vnited to the diuine nature that did aſſume it, as they both make but one perſon: ſo that all that is in it, is truly ſaid to be Gods, and al that was don by it, to be done by God, as Chriſts bloud was Gods bloud, Chriſts death was Gods death, as hath been ſayd. And the God of glorie may as well be ſayd to ſuffer death, as to rayſe the dead frō their graues, and the ſonne of man as well to haue made, as

to

to haue redeemed the world.

Who would euer haue thought that ſo great a woūd as mans ſinneful defect from God, ſhould euer haue beene thus healed? or that God, and a wretched ſinner ſhould bee thus reconciled, or that heauē and earth ſhould bee thus incorporated, or that the veritie of God, and the compleate ſubſtance of man ſhould bee vnited in one Chriſt, who is *truly God, perfectly man, God and man indiuiſibly, and both in that one diſtinctly.*

But yet behold this *Great Myſterie of Godlineſſe*, as it is not to be aſcēded vnto in the exaltation therof. for it is God; and as it is vnutterable in the humiliation; for it is God in the fleſh: ſo it is vndoubted & infalible in the demonſtratiue manifeſtation thereof; for nothing is more euident to the faith of chriſtian beleeuers. It beeing

Ita celeberrima illa concilia Nicenum contra Arrianum, ἀληθεες Conſtant. cont. Apol. τελεας. Epheſ. cont. Neſtor. ἀδιαιρετως. Calcedon. contra Eutichen. ἀσυγχυτως.

being not onely propheſied, ſhadowed and portrayed out vnto vs in the old Teſtament vnder diuers types, and ſundry formes, but alſo ſubſtantially, and really performed, finiſhed, and conſummated in the new teſtament. Mark but the diuine paralels of this manifeſtation in ſome few particulars, and note whether they doe not touch each other, and point out to euery beleeuing ſoule, the whole frame and forme thereof from the circumference to the Center: *Pharaoh killeth the Hebrewe children, Herod the true* Pharaoh *killeth the children of Bethelem.* Both ſtirred vp by Sathan to murther the *Meſſias* (if they could) and to falſifie the promiſe of this manifeſtation, purpoſed before of God from euerlaſting. *Salomon* at twelue yeeres decideth the queſtion between the 2. women

Hoc myſterium in veteri Teſtamento fuit velatum, in nouo Reuelatum.

Exod. 1. Mat. 2.

1 Reg. 3.

women for the liuing childe: Christ the true *Solomon* at 12. yeares is found admidst the Doctors, posing and questioning them, doubtlesse of the Iewish Synagogue then dead and of the true Christian Church, the liuing child. *Moses* fasted fortie dayes at the giuing of the Law; Christ fasted forty dayes at the commencement of the Gospell; Twelue Patriarches the fathers of the Law; Twelue Apostles the Patriarches of the Gospel. Ten commandemẽts giuen on mount *Sinay*. Ten petitiõs on moũt *Horeb*. *Iudah* the Patriarch selleth *Ioseph*, *Iudas* the Apostle & traytor selleth for thirtie peeces the true *Ioseph*, Iesus Christ. Christ is taken in a garden by the Brooke Cedron: Man sinned in the Garden of *Eden*. *Ioseph* the innocent is imprisoned: *Pilate* imprisõ-

Luc. 2.

Exo. 20. Mat. 4.

priſoneth the innocent Lord Ieſus. At noone Chriſt ſuffered, at noone man ſinned. The firſt *Adam* by tranſgreſſion ſhuts vp heauen, the ſecond *Adam* by his paſſion openeth heauen to all beleeuers. *Ioſeph* the Patriarch burieth *Iacob*: *Ioſeph* of *Arimathea* burieth the true *Iſrael*. *Daniel* is ſealed vp in the Lyons denne; the true *Daniell Chriſt* is layde in his ſepulcher, and the Magiſtrates ſeale the ſtone: yea the very circumſtances of this manifeſtation are moſt exactly ſet downe.

The time limited, to wit,
Gen. 49. *When the ſcepter ſhall depart from Iuda*; the place deſigned,
Mich. 5. 2. *At Bethlem in Iudea*. The miraculous manner publiſhed.
Eſa. 7. 14. *A virgine ſhall conceiue a ſonne*.
His preſentation in the Temple verified,
Zac. 11. 13. *The Lord whom ye ſeeke ſhall ſuddenly come into his Tem-*

Temple. His price valued. *A goodly price was I prized at of them,* ſaith the Lord. The treaſon againſt him foretold. *That his owne familiar friend in whō he truſted, and did eate his bread ſhould liſt vp his heele againſt him.* In a word, all things (euen to the very vineger and gal in his laſt ſuffrings) were at ſundry times, & in manifold maner long before certainly propheſied of, as they were manifeſtly in their determinate times of God performed. So that this manifeſtation was the accompliſhment of viſion and propheſie, the body of type, and ſhadow, the ende of Law, and Prieſthood, the perfection of Sacrifice and Sacrament, and the vnion of mankind with God in Chriſt and thereby life euerlaſting.

Pſal. 41. 9.

Is God then thus abaſed in our fleſh? Oh the great bountie

Application

tie of Gods fauor vnto vs. Oh then let vs ſubmit our ſelues vnto God. For the Lord will haue an eye to none but to ſuch as are of a broken, and contrite heart, and trembleth at his word. But if wee bee meeke and lowly in heart, *We ſhall finde reſt vnto our ſoules.* Mat. 11. Yea our chiefe ſeruice conſiſts in this, *To humble our ſelues to walke with our God.* Mic 6. Remembring the excellent dignity of our ſanctified nature, beeing now vnited to our God, and pertaking of his holy nature, by filiation according to the Euangelicall precept, *Be merciſull as your heauenly father is merciſull.* Mat. 5. See God is become our father by ſanctificatiō. *For if wee being wretches can giue good gifts vnto our children, how much more ſhall our heauenly father giue graces and bleſsings to them that call vpon him.* By adoption, *For to as many as receiue*

ceiue him, he hath giuen power to become the ſons of God. Let not the vnbeleeuing Iewes demād how this vnion ſhould be? or how God could bee manifeſted in our fleſh? But let them tell how the dead rod of *Aron* could beare bloſſomes? how a virgin ſhould conceiue and beare a ſon? how a buſh could burne & not conſume? how *Gedeons* fleece could be wet at one time in the floore, & all the floore about it dry, and another time dry and all the ground about it wet, & in anſwer of theſe, this vnion wil be euē vnto thē manifeſt: for all theſe things they vndoubtedly beleeue. Let not the damnable Atheiſt diſcuſſe this myſterie asking reaſons how, and which way? but let him tell me, this one thing, how the Sun beames pierce through the glaſſe, and yet the glaſſe remains whole? And

Ioh. 1.

And if he cannot tell this, let him adore and reuerence in ſacred ſilence, & not explore in curioſitie this ſecret Myſterie.

And let all Infidels and miſcreants know, that both heauen, and earth, and hell, doe all witnes againſt them, and doe manifeſt this myſterie which is *God in the fleſh* In earth, beſides the trembling thereof at Chriſts paſſion, the rage of the Sea qualified by a word of his mouth, the croſſe that had the ordinances, and hand writing that was againſt vs faſtened vnto it, and the life and the death of the Lord Ieſus ſo famouſed throughout the Chriſtian world, which was as wonders in heauen and earth, filling both with the ſweet odours thereof, the very heathen Emperour *Auguſtus* the then Monarch of the world, when this ma-

In earth.

manifeſtation was in the fulneſſe of time accompliſhed' made a decree in the Senate of *Rome*, not to be ſaluted by the name of Lord, as if he had been taught by ſome diuine inſpiration (for the holy ghoſt ofttimes hath ſpoken by the mouth of his enemies, as in *Balaam*, *Caiphas*, and others) that now there was manifeſted in the earth one, that was indeede *the Lord of Lords*.

In heauen alſo appeares at the time of this manifeſtation, as *Albertus Magnus* citeth out of *Albumaſer* the great Aſtrologer, in the firſt aſpect of the ſign of *Virgo*, *a faire and chaſt virgin, hauing two eares of corne in her hand, and a childe in her arms, which child ſome natiõs do call Ieſus, not as if he that made the ſtarres were any way ſubiect to the mõtion of the ſtarres, but that he which ſtretcheth out the heauens as a ſcrole of parchment, when*

In heauen.

Apollo Collophonius quærenti (Quis aut quid deus) respondit.
αὐτοφυὴς ἀδίδακτος ἄμητωρ ἄστυφελικτος. οὔνοκα μηδε λόγω χωρὸς μενον, ἐν πυρὶ ναίοντον τι θεὸς μίκρα δε θεοῦ μερὸς ἄγγελοι ἡμεῖς.
Lactan. de de fals. vill. cap. 7.

where he wrote the booke of nature, might not want witnesse out of the booke of nature of that which was contained before in the booke of Eternitie, which was his secret decree: That a virgin should bring forth a child, and so he should be described to vs to be a naturall man, albeit not borne after a naturall manner. Thus heauen and earth witnesse apparantly this mysterie. Yea the very diuels of hell beleeue this and tremble, confessing in the Gospell, *Iesus I know, and Paule I know, but who are ye?* at what time some counterfeyt exorcists tooke vpon them to call ouer the possessed the name of the Lord Iesus.

And the Oracle of *Delphos* beeing the diuels mouth did at the time of this manifestation take their last farewell in these words, *Me puer Hebræus diuos Deus*

ipse

ipſe gubernans cedere ſede iubet, triſtemque videre ſub orcum, Aris regno dehinc tacitus abcedito noſtris. And in ſteede of the darkeneſſe of this kingdome, Sathan which had almoſt ouer ſpred the whole world, this glorious Sunne-ſhine of Gods manifeſtation with vs, appeared, which was ſo effectuall, that euen as in the ſpring time when the Sunne returneth all things beginnes, to waxe greene, the earth brings foorth, the trees are cloathed with leaues, and the whole ſurface of the earth is renued: ſo at the manifeſtation of Chriſt the Sonne of righteouſneſſe, the whole frame, and fabrique of the world was ſpiritually altered.

For then aroſe out of the former Helliſh darkeneſſe, quires of holy ones, men

men, women, virgins, martyrs, confeſſors, Preachers, holy people, whole nations, countries, and tongs declare
Can. 2. the wonderfull mercies of the Lord in the reuelatiõ of Ieſus Chriſt: *Who is the Roſe of the field, and the Lillie of the vallies.* *Moſes* of old poſed the whole world with this queſtion. *Enquire of the dayes of olde which were before thee, and frõ the day that God created man vpon the earth, yea euen from the height aboue to the depth beneath, if euer the like thing were knowne. That a people ſhould heare the voyce of the Lord ſpeaking out of the middeſt of the fire.*
Deut. 4. But now we may poſe *Moſes*, & ſay, O *Moſes*, then God ſpake by an Angell out of the middeſt of the fire, but now (O man of God) was euer the like *as this* heard, *That God himſelf in the nature of man ſhould ſit amidſt his diſciples and teach the.*

This

This is that the ſpirit of God ſo magnifieth. *That at ſundry times, and in diuers manner God ſpake heretofore in his Prophets, but in theſe laſt dayes by his only Sonne. And if the word deliuered by an Angell was ſtedfaſt, what ſhall become of them that refuſe and neglect the Sonne of God now ſpeaking vnto them?* Heb, 1. heb. 4.

O moſt ingratefull, and brutiſh are the ſonnes of men, who ſeeke not to vnderſtand this myſterie ſo anciently propheſied of, ſo fully performed, and ſo manifeſtly declared. Me thinkes I heare all other creatures of heauen and earth ſay. Oh that God had vouchſafed vs ſuch a bleſſing, ſuch a tie, ſuch a fauour, for then had wee had beene moſt happy. The quires of Angels ſay, Oh that God had ordayned to vs ſo vnſpeakeable a fauour, as to haue beene vnited to our nature. *But Chriſt*

Chriſt tooke not vpon him the nature of Angels, but tooke vpon him the nature of children, that being tempted himſelfe, and ſuffering, hee might ſuccour them that ſuffer, and are tempted. Who would not then in conſideration hereof giue himſelfe a whole burnt offering vnto his God, and conſecrate his whole life (if the terme thereof were euen from the firſt *Adam*, vnto the ende of the world) as a votiue ſeruice vnto the glory of this God. Oh vncircumciſed hearts and eares of thoſe who neither care to heare, nor to vnderſtand this bleſſed myſterie. For if they would diligently ſeeke, they ſhould find that God would manifeſt himſelfe vnto them euen in their indiuiduall fleſh, by the ſanctifying power of his holy Spirit, and by partaking of his diuine nature, whereby they

Heb. 2.

Apoc. 3.
Ioh. 14.
2. Pet. 1.

they ſhould ſee with open face (as in a mirrour) the glory of the Lord, and be changed into the ſame image from glory to glory, euen as the ſpirit of the Lord. 2. Cor. 3.

In no wiſe ſhold they be as thoſe wretches in whoſe fleſh Sathan, and not God is manifeſted, who are indeed incarnate diuels (as the prouerb is) whom Sathan hath ſo ſifted to the bran, and winnowed to the chaffe, that no remainder of any godlineſſe, or goodneſſe is leaft in them, in whom Sathan is *Totus in toto, & totus in qualibet parte* (as Aquinas ſaith) *of the ſoule.*

Their imagination euill, their minde ill, their meaning ill, their will obſtinate, their vnderſtanding darkned, their eares itching after vanities, their eyes adulterous, which cannot chooſe but ſinne, their mouth blaſphemous, their

an open graue of fulſome ſlanders, their hands rough, and cruell, their feete ſwift to ſhed bloud, their whole body a cage of vncleane birdes, their life and conuerſation a ſtye of ſtinking ſwines fleſh, an *Acheldema* of oppreſſion, a *Caluarie* of dead ſpoyles, & their ende a puddle of loathſome impieties.

But thoſe that ſeeke God, doe vnderſtand this myſterie, and ſhew forth this manifeſtation in themſelues, hauing lift vp their heads as gates, & their minds as dores, and the king of glory is come in vnto them, and is manifeſted in them by their faith in Chriſt by their good workes among men, by all the fruites of his graeious ſpirit, and by their ioyfulll departure hence being aſſured of a farre better reſt, and happineſſe in their maiſters kingdome.

Pſal. 24.

Mat. 5.

The

The cuſtome of the *Æthiopian* Church, which liue vnder *Preſter Iohn*, is to obſerue the feaſt of the *Epiphany* as their chiefe and principall feſtiuitie, at which time God ſhewed himſelfe both to *Iew* and *Gentile* in this manifeſtation by a ſtarre. Thereby acknowledging, and that moſt truly, that this bleſſing, is the beginning and fountaine of all other bleſſing in Chriſtianitie whatſoeuer, and ought moſt ſollemnly to bee obſerued, and moſt diligently to be conſidered, eſpecially of vs that were Gentiles.

Goe foorth therefore yee daughters of Sion (euen all religious and deuoute ſoules) and behould King Solomon *(your Chriſt) with the crowne wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſſe of his heart.* Cant. 3.

Go foorth (I ſay) from out the faſhions and fancies of this world, both with readineſſe and reſolution, as men do to meete their new king. If you be malefactors, he will pardon you vpon repentant reconciliatiõ throgh Chriſt Ieſus, and will receiue you to fauour. If you bee already his ſeruants and citizens of the citie of God, goe foorth to meete him with your preſents of good workes and holineſſe, as your homages of fealtie. If you be friends and allyance, as are all deuout Soules, doe that often which hee hath bidde you doe, in remembrance of him, that is, offer the ſacrifice of thankefulneſſe, receiue the cup of ſaluation, & call vpon the name of the Lord, that ſo you may ſhew the Lords death all your life long, vntill his comming againe. So ſhall your eyes be

be opened, that you shall not onely vnderstand this *Great mysterie of Gods manifestation in the flesh*, but also see it *Iustified in the Spirit*.

Oh blessed Emanuell encrease our faith.

O Eternall and most mightie Iehouah Elohim, whose seate is in heauen, whose footestoole is in earth, whose chariots are the clouds, whose might is in the great waters, whose power is euery where, whose displayed glory is in heauen, where angels are thy attendants, and where all the blessed dominations and thrones doe thee dayly homage, where the innumerable company of elected Saints, doe vncessantly prayse thee, where thine habitation is light, that none can approach vnto, thy cloathing Maiestie, and honor, thy wisdome incomprehensible, thy mercy vn- Inuocation.

ſpeakeable, and thy iudgements paſt finding out, Looke downe looke downe moſt mercifull Father in Chriſt from thine holy place, the ſeate of mercie, vpon me a moſt miſerable & diſtreſſed wretch. O hearken thou to my prayers which I ſinfull ſoule powre out from an vnfained heart. Open vnto my ſoule this great myſterie of thy manifeſtation in our fleſh, that I may know, and comprehend with all Saints, the height, length, breadth, and depth of the vnſearchable riches of thy grace in Chriſt Ieſus our Lord. For thou diddeſt ſo loue the world that thou gaueſt thine onely begotten Sonne, that who ſo beleeueth in him ſhould not periſh, but haue euerlaſting life.

This diuine loue of thine is incomprehenſible, this gift ineſtimable, this deliuerance vnutterable, and this felicitie incomparable. My heart burneth with

in

in me, and the ſparkes of deuotiõ ariſe from the center of my ſoule, in muſing on this ſo holy, and ſo happy a myſterie which I doe adore in the retiredneſſe of my ſpirit continually, and the fire of thy zeale, O Lord, encreaſeth in my heart, and the flames thereof burſts forth, and I crie to thee O King of heauen, and of earth, that thy goodneſſe would vouchſafe me a bleſsing among thine holy ones, in whoſe fleſh thou art manifeſted by the power of thy ſpirit of ſanctification, and other graces of thy goodneſſe. For, O my God, I haue perceiued ſinne and Sathan a long time to haue ruled and raigned in my fleſh, In my heart, by auerſenes from thee, in my vnderſtanding, by miſled iudgments, in my wit by wayward purpoſes, & froward deſires, in my fancie by fooliſh imaginations & deſignes, and my thoghts by rebellious affections, in mine eyes by adulte-

rous wanderings, in mine eares by itching after vanities, in my forhead, as in the whores brow, by impudent outfacings, in my mouth by blasphemous swearings and curses, and in my whole masse of nature by lewde and loose conditions.

Now therefore I come vnto thee, O Saviour of mankind, the Phisition of soule and body, and lie groueling in mine owne dust before thy footestoole, humbly praying thy goodnesse for thy Christ his sake, that thou wouldest vouchsafe to manifest thy selfe by thine almighty power in my flesh, in my wretched flesh, in my rebellious, and rotten flesh, in mine haughty naughty and hellish flesh.

That it may by thy thy power become a vessell of holinesse, of puritie, of grace, and of glory.

To this blessed ende mortifie in me, O Lord, the deedes of the flesh, adulterie, fornication, vntrie,

cleanesse, lasciuiousnesse, Idolatrie, witchcraft, hatred, variance emulation, wrath, strife, sedition, heresies, enuyings, murders, drunkennesse, reuellings and such like, and in stead thereof manifest in me, O God, thy selfe by bestowing vpon me a principall portion of thy Spirit, in loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, and what else thy holy wisedome knowes fit for me in my vocation and ranke.

Restraine sinne that it may not raigne in my mortall body, and Sathan that hee may not rage ouer me.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

That thy beloued in whom thou art manifested by thy gracious spirit of sanctification, may euer praise and magnifie thy Great name amiddest the Congregati-

gations. And I the vnworthyest of all thy creatures, shall euer bee telling of thy goodnesse towards me, for redeeming me with thy bloud, for sanctifying mee by thy grace, for uniting thy selfe mystically vnto mee thine humbled Votarie, and for sauing mee from those many, and manifold euills of the flesh, whereinto thousands are faine also, had not thy gratious assistance, O Lord, vpheld my weake and feeble flesh.

. N Lord, there hath no sinne beene committed since Adams fall vnto this day, by any the sonnes and daughters of men, but I had done the like, if thy sweete fauour in Iesus Christ had not preuented mee, O Lord, then let mee liue in thee, let mee wholly resigne my selfe vnto thee that neither sinne, nor Sathan, nor shame, nor confusion may come neere my dwelling: but that thou mayest dwell in mee here

here by thine owne ſpirite of holineſſe, that hereafter I may obtainthe happineſſe of thy glorious kingdome through Ieſus Chriſt mine onely Lord and Sauiour, Amen.

God

GOD IVSTIFIED in the Spirit.

Explication.

3. The ſecond day of the weeke.

GOD *manifeſted in the Spirit*, not as man iuſtified, whoſe ſinnes are remitted for Chriſt his ſake, whoſe vnrighteouſneſſe is couered with Chriſt his merits, whoſe wretchedneſſe is not imputed for Chriſt his obedience, as Saint *Auguſtine* diuinely diſcanteth vpon the 32 Pſalme but iuſtified in the ſpirit by diuine iuſtice, ſuch as is properly to God only. In which ſence *his iudgements are ſayde to bee iuſtified*, that is, they are true and righteous al together, albeit to vs they are ſecret and vnſearchable,

His

His wiſedome is ſayde to bee iuſtified of her children, that is, it is knowne to bee true and infallible wiſdome.

In this phraſe ſpake *Dauid* to God ſaying, *That thou mighteſt bee iuſtified when thou ſpeakeſt, and cleare when thou iudgeſt*, That is, that no liuing creature could taxe, implead, or touch the reſolutions, and performances of Gods decrees with any the leaſt preiudice or impeachment of iniquitie, for they were euer moſt iuſt, and ſacred; albeit they are vnknowne to vs, Is there any vnrighteouſneſſe with God, ſayeth *Paul*. Pſal. 51.

In this phraſe alſo Saint *Peter* vrgeth the Iewes, that they had denyed *The holy one, and iuſt, and deſired a murtherer to be giuen them*. Act: 2.

The manner of this Iuſtification was in the ſpirit, that is to ſay; Hee was iuſtified in that,

that, which was in his sacred person diuine, and aboue the humane nature. So S. *Paul* teacheth the Church of *Rome*, affirming, that albeit hee was the sonne of *Dauid* according to the flesh, yet was hee declared to bee the Sonne of God, with power according to the *Spirit of sanctification, by the resurrection from the dead*, which seemeth vnto mee to intend two arguments to this purpose. The first is, that neuer any in our flesh liued spotlesse, and voide of sinne, but Christ onely. There is the iustifying Spirite of Sanctification.

Rom. 1. 2.

The second is, that neuer any of himselfe, but Christ Iesus loosed the bandes of death, and arose from the fetters of the graue. There is the *Iustifying Spirite of* power in the Resurrection; and euen in this very phrase *Athanasius*

thanasius speaketh, to witte, *That Christ was iustified, not after the manner of men, but by diuine puritie,*

Non humano more sed diuina puritate.

To this end, that he should bee honoured and worshipped, not as a meere man, albeit hee was truly man, but as the eternall God in our flesh. This therefore is the Catholique Faith which, whosoeuer doth not beleeue, cannot bee saued. That Iesus Christ is knowne by his power in the spirite, to be the very son of God against the Marcionites, Gods sonne by nature, not by grace against the *Arrians*, that hee was begotten of the Father against the *Bonosians*, & that frō euerlasting, against the *Natiuitarians*; that hee was God of himselfe, against the *Donatists*, and that hee was coequall with the Father, and consubstantiall against the *Macedonians*.

ans. This Iuſtification of the Sonne of God was declared in the ſpirit of power, and in the ſpirite of purity, as I haue ſayde out of Saint *Paul* to the Romanes.

In the power of the Spirit it was declared againſt al the powers of darkeneſſe, which fleſh and bloud could not abandon. For beſides the generall ceſſation of Oracles at his comming, the particular Idols were euery where defaced and confounded. *Aſtorah* of the Sydonians, *Melchom* of the Ammonites, *Chemoſh* of the Moabites, *Belzebub* of Ekron, *Remphan* of the Sirians, *Dagon* of the Philiſtines, *Moloch* of the Egyptians, and many others, were in all places of the world put to vtter confuſion: Becauſe the God of this world, which is the diuell was caſt out, and the ſtrõger man ſurpriſed the ſtrong man,

man, dispossessed him, dispoiled him, and vtterly vanquished him. Insomueh that the very diuels cry, *Torment vs not before our time*: and aske leaue to goe euen into sordid swine. Thus was he iustified in the power of the Spirite, in vanquishing the powers of darkenes.

His Iustification was also declared by the spirit of power against his enemies, as appeared by the fower *Herods*, *Ascalonita*, *Archelaus*, *Antipas*, and *Agrippa*, who being Tyrants, and persecutors of Christ in his infancy, and of some of his followers, there appeared vppon them the strong hand of God, that brought them to pittifull and lamentable confusions. But most notably and most notoriously the Iustification of the same God, Christ Iesus our Lord in the Spirit of power ap-

appeareth moſt euidently, euen at this day to the viewe of the whole chriſtian world, in his continued iudgements vpon the whole nation of the Iewes, who were ſubuerted, and vtterly ouerthrowne by the Romans, at the very time of the yeare wherein they crucified Chriſt, which was about Eaſter: For at that very time of their great feſtiuity, the Romanes came, and beſieged *Hieruſalem*.

And as from Mount Oliuet they apprehēded Chriſt; ſo from that Mount was their City entered, and ſurpriſed: And as they hurried the Lord Ieſus from *Pilate* to *Herod*; ſo they were hurried vp and downe during the ſiege, from *Iohn* to *Simeon*, and from *Simeon* to *Iohn*, two notable villaines that did mutinize within the City to their vnſpeakeable torment, vexation,

tion, and vtter ſubuerſion. And as they whipped the Lord of Life, and attired him in deſpicable maner, in contempt and ſcorne; Euen ſo they were whipped vp and downe the holy City in great villany and reproach by the Romane ſouldiers.

And as the Lord Ieſus was ſolde for thirty peeces of ſiluer by *Iudas* a Iew; euen ſo thirty of the Iewes in the ſacking of the City were ſolde for one peece of ſiluer by the Souldiers. And euen yet the hand of Gods power to iuſtifie his ſonnes innocency, is not ſhortned, but ſtretched out againſt them ſtill.

The holy blood of Chriſt crying againſt them, and againſt their children (as they themſelues deſired) for vengeance. They liuing as a forlorne and ſcattered people vpon the ſurface of the earth,

earth without Priest or Prophet, King or Scepter, comfort or compassion.

In a word tell me, who did euer striue against the *Messias* and did prosper, or band himselfe against Christ, or Christian, and was not confounded? Christ was also iustified by the spirit of sanctifying puritie; beeing pure, and spotlesse in himselfe, both in body and soule, for there was not any guile in him, and also pure in his redeemed people effectually. In himselfe pure, his conception pure by the holy Ghost, his birth pure of a Virgin, his life pure, both in word and deed, in life and death pure, for hee offended not, no not so much as in his tongue, and he is perfect that so offendeth not.

In his redeemed people pure, by the effects of the same iustifying spirite: For wher-

whereas all the whole world elſe is ſet vpon wickedneſſe, hunting eyther with profite, as with a bloud-hound, or elſe beeing befooled or beſotted with pleaſures, as theyr *Helena* (theſe two beeing, as it were, the two Poles wheron the whole world elſe is turned) the ſpirite of Chriſt hath wrought in thoſe that are his, ſuch a meaſure of ſanctifi cation, that they minde and breath nothing but Heauen, and heauenly things. If it thũder that (ſay they) is the voyce of our heauenly Father; If they caſt their eyes to thoſe viſible heauens, there (ſay they) is the curtaine, or baſe court of our inheritance among the Saints.

If they heare muſicke, Oh (ſay they) what harmony do the Angels make in Heauen? If they behold the earth and the glory therof, they ſay,

If

If God haue prouided ſuch a place of pleaſure for vs on earth in this our priſon; What glory is that hee hath layde vp for vs in heauen.

In all occurrences of their life, they ſauour nothing but of God and goodneſſe. In a Word, they liue not, but *Chriſt liueth in them.* For this is indeed the true beeing of Chriſtians, wholy to giue ouer themſelues to bee guided by Gods holy iuſtifying Spirite.

Gal. 2. 20.

Their life is to liue in the Spirite, their paſſages are to walke in the ſpirite, If they reſolue, their ſtation is in the ſpirite. If they bee deuoute, *They pray in the Spirite.*

Al their whole ſeruice of God, is to *Worſhip him in ſpirit and truth.* Otherwiſe, thoſe that haue not this ſpirite, that is, are not guided thereby, *are none of his:* For as in the creation

Iohn 6.

Rom. 8.

tion of the World, *The ſpirite of God moued vpon the waters*; So certainely now in the Regeneration, and new birth of the Chriſtian World: the Spirite of God moueth vpon the affections of our harts, to turne the riuers in the ſouth, that is, to turne the ſtreame of our actions and courſes of our life to the Ocean, the liuing God, For hee hath made vs for him ſelfe, and therefore our hearts are neuer quiet, vntill wee returne vnto the Lord our God againe. Gen. 1. Aug. lib. 1. Confeſſ.

When Chriſt therefore ſpeaketh, hee ſpeaketh by the ſpirit to the Churches for the Scripture ſayth, *Let him that hath an eare to heare, heare what the ſpirite ſayth to the Churches.* Application Apoc. 3

The Comforter alſo of Gods Church is the ſpirite, which is Gods gift vnto his, and

Rom. 8. and doth *Witnesse with the spirite, That wee are the sonnes of God.*

There is the certainty of the subiect of our Faith, *The spirite doth make intercession for vs, with sighes vnutterable.*

There is the breath of our prayers, and doth helpe our infirmities, There is the

Cor. 15. stay and pillar of all our happinesse, *The first Adam being a liuing soule, but the second Adam a quickning spirite:* For they are quickned, in whom this blessed spirite dwelleth, both toward God in the spirite of faith, and holy vnion, and in the spirite of zeale being rauished for the hope of Heauen, as appeared in the blessed Martyres, and also quickned towardes others in the spirite of charity, keeping the vnity of the spirite in the bonde of peace, in the spirit of meekenesse, and placabilitie being

being easie to bee entreated for Christs sake. Quickened in themselues in the Spirit of sanctification, purging themselues for their assured hope of Heauen, and in the spirit of sinceritie, *Doing iustly in all their actions with all men.* 1 Ioh. 3. Mich. 6.

To this purpose, the earnest of the Spirit is giuen the Elect, euen in this life, neuer to be taken away, but to bee made vp (for that is the nature of an earnest) and the pledge of the spirite, as an hostage to secure them; the seale of the promise to sanctifie them, and the spirit it selfe being the Doctor of trueth, to leade them into all truth, that their sensuall part may bee guided by right reason, theyr reason ordered by faith, and their faith illuminated, sanctified, and ledde on by the Spirite of God. Indeede to them that seeke, not after

God, this direction of his moſt holy ſpirit is hateful, and the reaſon is very plaine. Euen becauſe this ſacred ſpirite of the eternall God, *Rebuketh the world of ſinne, of righteouſnes and of iudgement.* Iohn 16,

It rebuketh the world of ſinne, becauſe the wicked world beleeueth not, which is the *Sinne of Sinnes*, as I may ſo ſay, but is fraught with furious ſpirits of blind ignorãce, and deſperate folly, which caſt thouſands into fires, and waters of miſperſwaſion, and misbeleefe, and theſe worldlings are caught away with vnpure ſpirites of ſenſuall ſecurity; which poſſeſſe them both with dumbnes & deafeneſſe, that they can neyther ſpeake of God, but in their blaſphemous curſinges and ſwearings, nor heare of God, without great weariſomneſſe and diſcontent,

This

This ſacred ſpirite alſo rebuketh the world of righteouſneſſe, becauſe, ſayeth Chriſt, I goe the right way vnto the Father, but the world is ledde by witte worſhippes, will worſhips, and other ſuch deuiſes of ſingularity & conceited righteouſneſſe of mans many inuentions.

Some with Anabaptiſme, which is the diuell in an Angell of light, and ſome with Ieſuitiſme, which is a ſubtil & ſlie Antichriſt in the Church And this holy ſpirit rebuketh the world of *Iudgement*, becauſe *the Prince of this world is iudged already*, and the vnbeleeuers his vaſſalls, and ſlaues, are iudged with him, and are reſerued for the further iudgement, and vtter darkeneſſe of theſe vnpure ſpirites, that are already in chaines to be brought forth in the great audite of Chriſt, and Eccleſ. 7.

end of the world. For what deuoute ſoule trembleth not? yea ſhuddereth not with horror, to know that Sathan is
2 Cor. 4. 4. the God of this world, and to conceiue that ſeuen ſpirites of euil, yea Legions of vncleane ſpirites. may obſeſſe, poſſeſſe, and hellifie the ſoule, and bodie of one man, or of one woman.

I wonder that the whole frame and fabrique of nature, ſhaketh and quaketh not to beare, and heare thoſe helliſh and diueliſh miſcreants, that when the ſeruants of GOD preach ſolemnely, ſoberly, & ſeriouſly, in the power, zeale and abundance of their ſpirit, ſay to them, as *Feſtus* ſayd to *Paul*, *This man is beſide himſelfe, much learning makes him mad*; and ſay to others, as the Iewes to the Apoſtles, when they had receyued the gift of the holy ſpirit.

Theſe

These men are drunke with wine; or else take vpon them in the diueliſh and damnable pride of their owne hearts, to direct the whole world, in the miſperſwaſion of their own ſingular and priuate ſpirite, not in order to God, as they pretend, but in confuſion to the diuell, as the ende ſhewes.

So did *Iohn* of *Leidon*, *Nipper Doling*, *Chreiton*, and others of that crew of wretched miſcreants, who at *Munſter* in their enraged and rebellious route cryed out (being led by a curſed ſpirite of their owne) nothing but *Depoſe, kill, murther*, meaning thoſe ſober and moderate Chriſtians, that withſtoode their braineſicke fury, and Anabaptiſticall fanaticall folly, and in all that outrage pretended nothing; but that they were guided thereunto by the

ſpirite. So doe thoſe that are engaged into the ſpirite of Antichriſt, and enraged with the poyſoned cup of the ſtrũpet of *Romiſh Babylon*, her ſpiritual fornication, who ſpeak, write, and practiſe prepenſed wickedneſſe, as did Cardinal *Como* to *Parrie* the traytor, what time hee intended; nay receyued their conſecrated hoſt with the ſaide Cardinall to kill our late Queene *Elizabeth* of pretious memorie, ſignifying by letter vnto him, that the then Pope *Gregorie* the thirteenth, as by the Credentiall note included in the letter, he might ſee, doubted not but that the ſame ſpirite, which moued him to ſo good a worke, as to kill the Queene, would certainely aſſiſt him to the performance thereof.

This Record remaines in the acts of Parrie his arraignmẽt.

Oh barbarous ſpirite of brutiſh Popery, So do thoſe that

that ſcoffe at the gifts of the Spirite in their brethren, ſaying to thoſe whom they ſee reuearing, and yeelding obedience to the power of Gods grace, and counſelling others to be guided & gouerned thereby. *Oh Sir, you are ſo full of the ſpirite that it runs out of your noſe. Oh ſir, the ſpirite moueth you.*

This and the like helliſh language, I ſay, is an amazement vnto good men, to thinke there ſhould be any ſo damnably prophane, and ſo deſperately wicked, eſpecially among Chriſtians, who profeſſe in their holy Creede, to beleeue in the holy ſpirite, and acknowledge that in the power of that ſpirit, *They liue, moue, and haue their being*, yea and they feele themſelues oft times quickned from the dulneſſe of ſinne by the ſame ſpirit, vnto the motion, and Act 16.

Rom. 2.

life of grace, wherby they are made vnexcuſable.

And profeſſe further, that they beleeue that they ſhall bee rayſed vppe out of their duſt, and from the bands and fetters of the graue, by the operation of this powerfull and bleſſed ſpirite vnto eternall glory, by that mighty working whereby it is able to ſubdue all

Phil. 3.

things vnto it ſelfe.

This (I ſay) is a great conſternation and amazement vnto a Chriſtian heart, and cauſeth oft times many good ſoules to quake and ſhudder to ſee, and behold ſuch deſperate ſcornings, and reprochful contumelies among ſuch, as profeſſe they beleeue in God.

The ſerious conſideration whereof (I am perſwaded) would eftſoones trouble the mindes of many

ny other, with grieuous diſtractions and diſturbances, had not the holy booke of God in two moſt pregnant places of the new Teſtament, ſet foorth to the life, both of the Apoſtacie of faith, and irregularity of good manners, which the ſpirit of God propheſyeth ſhould happen in theſe laſt and worſt ages of the world. For Saint *Paul* teacheth the Biſhoppe of *Epheſus*, That the ſpirite ſpeaketh euidently, *That in the latter times ſome ſhall depart from the faith, and ſhall giue heede to ſpirites of error, and doctrines of Diuels.* 1. Tim. 4. 1.

The ſpirites of error are ſuch, in whome there is no ſound trueth of GOD, but mingled and mangled with humane traditions, no conſcience of good, but iuſtifyings of their owne inuentions.

The doctrines of diuels are prohibitions of marriage, and ſuperſtitious abſtaining from meates, as the Text ſpeaketh, And I take thoſe ſpirits of errors, and doctrines of diuels, are no where to be foũd in the Chriſtian Church more pregnant, for we muſt not looke for them among Turkes and Pagans, becauſe this Propheſie reuealeth what ſhall happen in the Church, and amongſt profeſſors of Chriſt, but in the Papacy only, which in the later times, that is, ſome ſixe hundred yeares agoe, or thereaboutes, vtterly fell away from the verity of the faith of Chriſt, and gaue heede to the ſpirites of errors, & doctrines of diuels, intending nothing elſe thereby but the ſubuerſion of the Primitiue purity of Religion, and conuerſion of the internall beauty of the Church of Chriſt,

Christ, into an externall, and pompous lustre of humane policie.

And againe Saint *Paul* sheweth by the euidence of the same spirite, *That in the last dayes*, which are these worst dayes of ours, *should come perillous times, wherein men should bee louers of themselues, couetous boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy, without naturall affections, truce breakers, false accusers, intemperate, fierce, no louers at all of them that are good, traytors, heady, high minded, louers of pleasure more then of God, hauing a shew of Godlinesse, but haue denied the power thereof, from which Saint* Paul *counselleth to turne away.* 2. Tim. 3.

These (Men and Brethren) These, I say, are the faithlesse and fruitlesse spirites of vanity, the dissolute children

dren of diſobedience, and cloudes without water, who deſpite the ſpirite of grace, *Quench the light of the Goſpell*, and know not whether there bee an holy Ghoſt or no.

Act. 19.

But (Men and Brethren) Hearken, whoſoeuer offendeth of infirmity, offendeth againſt God the Father, who is power and ſtrength, and whoſoeuer offendeth of ignorance, ſinneth againſt God the Sonne, who is wiſedome, and theſe ſinnes are pardonable, but who ſo ſinneth againſt the Holy Ghoſt, the ſpirite of truth and charity, his ſinnes are irremiſible.

Let him therefore that hath an eare, heare what the Spirite ſayth vnto the Churches: For the Spirites of the Prophets are ſubiect to the Prophetes. Bee men neuer ſo profoundly learned, or ſo well

well conceyted of themſelues.

Chriſt Ieſus who was our Reconciliation on earth, by his Incarnation, Life, and Paſſion, is now our Aduocation in heauen, at the right hand of God the Father, by his continual Mediation, and is our dayly Comforter, (as Saint *Bernard* ſpeaketh) by mouing, ſtirring, and inclining our harts to beleeue, and our wils, and conſciences to the obedience of faith, and to the endeauour, care and ſtudy of all ſacred duties. Are not they then in a moſt deſperate and wofull eſtate and condition, thinke you, who deſpiſe and deſpite this Reconciliation, Aduocation, Mediation, & Conſolation of Gods ſpirit, who continue in that ſinne, for which there is neyther ſacrifice, nor oblation to bee offered, that

In occulto, ait Bernard.

that can doe them, or theirs any good who reſiſt the Spirite of Chriſt, albeit it ſtand at the dore of their hearts and conſciences, and craue for entrance, who grieue the ſpirite of God by their vile and beaſtlie liuing, and quench out the light thereof by their ouer-flowings of malitiouſneſſe, which otherwiſe would ſhine and glitter, like the ſparkles of a diamond in the middeſt of our naughtie Natures; and in a word, who haue in them no gifte, grace, condition, qualitie, ſparke or reſemblance of Gods ſpirite whatſoeuer they may brag, and boaſt thereof, out of their owne deceiueable ſeemings, but only this, that their goodneſſe, ſo Anabaptiſtically are they beſotted, cannot be ſeen as the holy Ghoſt is inuiſible.

And no leſſe lamentable

are

are the cauils of thoſe which obiect, That the Ieſuites (whom wee ſo vilifie) boaſt alſo that they are led by the ſpirite, as if moſt damnable heretiques did not make the ſame plea; but the practiſe of the Nobles of *Berea* is a ſatiſfactory anſwere for that, and all other cauils of that frie: for they ſearched the Scriptures: *To ſee whether or no the thinges were ſo that they heard the Apoſtles preach; but the ſpirite of Ieſuitiſme* dare not abide that triall, nor any other like ſpirit of error. Act. 17.

Another ſaith, there bee ſo manie that vaunte of the ſpirit, that I knowe not which I ſhould adhere vnto, but *Saint Paul* giueth a rule for that. *Neuertheleſſe* (ſaith he) *whereunto wee haue already attained, Let vs march by the ſame rule, (which is the ſacred Scriptures) that wee may minde the ſame thing.* Phil. 3. 16.

thing.

This plainely ſheweth vs, that we muſt adhere to none, for our direction to God, but ſuch as adhere to Gods Oracle, the Sacred ſcriptures, and are guided thereby.

Yea, but another vrgeth further (and ſaith) wee ſee that thoſe that profeſſe themſelues to bee guided by the Scriptures, and by the ſpirit thereof, doe differ. What then? *All men haue not Faith, albeit in number and profeſſion they be of the Church,* (as *S. Auſtine* ſpeaketh:) & hence it is that they cannot accord: For what communion hath light with darkneſs? or Faith with infidelitie? Yea, euen amongſt them that haue Faith, ſome haue a greater, and ſome a leſſer portion thereof, according to their knowledge, by Gods diſpenſation: & hence it is oft times that they cannot

not accord in all things, at all times, for there is a proceſſion from faith to faith, yet all may holde the Fundamentall grounds, and principles, in bleſſed diuinitie: albeit they differ in ſome particulars, becauſe ſome haue already attained to that meaſure of grace, which another may attaine vnto in ſome time after.

This therefore is an infallible rule of *S. Iohn*: *We are of God, hee that knoweth God, heareth vs: Hee that is not of God, heareth not vs: Hereby knowe we the ſpirite of Error, and the ſpirite of Truth.* That is as S. *Auguſtine* expounds it, *If any man take vppon him to expound the ſcriptures, albeit it bee euen by himſelfe, with inuocation of GOD, who aſſiſts by his holie ſpirite, and the ſpiritual man diſcerneth all things, the internall vnction, directing him in all things, and leading him into all truth:* 1. Iohn: 4. A ſe. 1. Cor: 2.

truth: To this man wee are bound to hearken, and his doctrine to embrace, albeit thouſands gaineſay it, as the Councell of *Nice* hearkened to *Paphnutius* being but one man againſt the whole route, and rabble of *Pſeudo Catholiques*.

But if any man vndertake to doe it of himſelfe, of his owne priuate, and ſingular ſpirite without warrant, and direcţiõ of Gods ſpirit which counſelleth and guideth by the word onely: *It is the Spiders webbe, the Cockatrice egge, the ſome of the ſea, the fume of the bottomleſſe pitte*, & wee may vndoubtedly diſauow it, and defie it.

I conclude then, that this foundation ſtandeth firme & ſound, and may ſatisfie the ſoule of any beleeuer, to wit, that *God is manifeſted in the fleſh*, by beeing baptized as man:

man: *Iuſtified in the Spirite*, by forgiuing ſinnes as God: *Manifeſted in the fleſh*, by being tempted as man, *Iuſtified in the ſpirite*, as God by ouercomming for vs the world, the fleſh and the Diuell.

Manifeſted in the fleſh, by beeing hungry as man, *Iuſtified in the ſpirite*, as God, by feeding thouſands aboundâtly with a very ſmall pittance: *Manifeſted in the fleſh*, by enduring thirſt as man: *Iuſtified in the ſpirite*, as God, by calling thoſe that are thirſtie vnto the waters of Life, that they might neuer thirſt any more. *Manifeſted in the fleſh*, by praying as man, *Iuſtified in the ſpirite*, by hearing the prayers of others as God. *Manifeſted in the fleſh*, by weeping as man: *Iuſtified in the ſpirite*, by wiping all teares from our eyes as our God.

Mani-

Manifeſted in the fleſh, by being ſold for thirty peeces of ſiluer, as a man, I*uſtified in the Spirite* as God by redeeming the world with his bloud, a price priceleſſe, peereleſſe. *Manifeſted in the fleſh*, beeing led as a ſheepe to the ſlaughter, as man, I*uſtified in the ſpirite*, by triumphing ouer death and hell, and by leading captiuity captiue, as God: *Manifeſted in the fleſh*, by dying as man, I*uſtified in the ſpirit*, as God, by riſing againe from the dead, by aſcending into heauen, by ſitting at the right hand of the Father, whence we expecting him to come againe in the end of the world with Maieſtie and great glory, *to iudge both the quicke and the dead.*

Come Lord Ieſus, Come quickly. O holy ſpirit of purity and power, aſſiſt my weake and feeble ſpirit, to bee lift vp vnto thee in prayer.

Oh

Oh righteous God, and most mercifull Father in Iesus Christ, to whome the spirites of the iust are always, and euery where lift vp, remember mee in thy great goodnes. For I acknowledge and confesse vnto thee my many and manifolde infirmities, wretchednesses, and wickednesses, both in the sinnes of my body, and also in the sinnes of my soule. Invocation.

Now a long time O Lord I haue bin grieuously tepted with the spirits, not of infirmitie only which dwell in my flesh, but with foule & filthy spirits, of pride, ambition, envie, worldly pollicie, & other vile & vaine deceitfulnes of mine own heart, and oft times with lothsom and vgly spirits of lust, adultry, gluttony, drũkenes, wantonesse, & many other such like euills, which haunt me daily eyther in thought, word, or deed, and seeke to harbour, in my polluted flesh, giuing me no rest, nor res-

respite, but are still seeking, and daily assaying to ruinate and run ouer me: and are dayly fighting and troubling me. I haue sinned O Lord, I haue sinned, I haue done euil in thy sight, and these euills are punishments vnto mee for the same.

It is I Oh Lord, it is I, and it seemeth to me that it is none but I that euer sinned so hainously against thee, I seeme to my selfe of all others to be the most miserable, most distressed, and most wretched creature on the earth.

What shall I doe, O Creator of heauen and of earth? Thou preseruer of mankinde, whether shal I flye from these vgly Monsters, that thus pursue my soule, and daylie seeke to preuaile against me? I know not where to be safe from them, but onely to flye vnto thee, Oh Lord, who onely canst still the raging and the roaring of the great waters when they arise and swell: who onely canst

chaine

chaine the Diuell when hee is rampant, and ready to deuoure; and who onely canst cast out the vncleane spirite with a worde, that they neuer enter any more.

Now therefore come I to thee, O King of Saints, shewing to thee my malady, my misery, my mourning, how I lye here among the graues of the deade, and torment my selfe, being possessed with the rage, and hell of my misdeedes, and crie after thee, O sonne of Dauid, haue mercy vpon mee, and deliuer mee by the power of thy might, by thy stretched out arme, and by one touch of thy sacred goodnesse, *that it may dispossesse Sathan, the strong man of his hold, that it may heale me, and cast out the vncleane spirites, and may vtterly abandon sinne, shame and Sathan farre from me, and from my dwellings.*

Take

Take from mee for Christ his sake mine owne wretched spirit of infidelitie, pride, mallice, and vnconstancie, and grant vnto me O Lord, in steed thereof thy blessed spirit of truth, humilitie, charitie, and perseuering constancy. Oh take from me, O Lord, mine owne spirit of vncleanenesse, couetousnesse, slouthfulnesse, and bestow vpon me in steed thereof, thine holy spirit of pureneſſe, liberalitie, and of all carefull, and Christian circumspection.

Take from me, deare Father, mine owne spirit of crookednesse wherwith I haue beene vexed, and bowed together for many yeares, and grant mee thy Spirit of power to raise me vp, and thy strength that I may resist sinne in these dayes of my combating, that I may so resolutely deuoute my selfe to thee, and to thy sacred seruice, that I may neuer more hearken to subtill and enticing spirits of pleasure, of errors, of

impietie.

impietie. O ſacred ſpirit that didſt moue vpon the waters in the creation of the world, now moue the ſtreames and fountains of my life, in my regeneration, and new birth.

Shake the very foundations of my ſoule, that the image of Chriſt Ieſus may bee repayred in me, which I vile wretch by my ſinnes haue miſerably deformed and defaced. O bleſſed ſpirit help mine infirmities, heale my imperfections, compaſsionate my miſeries, and make interceſſion for me, with ſighes vnutterable, which will haue no nay. That I may feele my ſelfe comforted by thee, the ſpirit of conſolation in all the wayes of godlineſſe, that I may perceiue my ſelfe to bee led on into all truth and veritie and may at the laſt aſſure mine owne ſpirit by thy bleſſed teſtimony, that I am a child of thy gratious adoption.

O bleſſed Ieſus that waſt de-

clared mightely to be the son of God, by the powerfull spirit of sanctification, and by rising from the dead, that didst vanquish & vtterly abandon all the powers, all the houres of darkenesse, and spirits of error and misbeleefe, remoue farre from mee all heathenish, Pagan, and Popish idolatrie, all confidence in any creature, all flattering of mine owne selfe, that the pure light of thy reuealed truth may shine into my heart, that I may euer worship thee in spirit and truth, as thou hast commanded. And, O God, make my life holy, innocent, modest, and honest in thy sight, that I may see my heart repayred, and renued by thy spirit of grace, to walke before thee in godly and sincere integritie of conuersation, all the remainder of my wretched dayes. So am I assured Sathan shall neuer circumuent me, nor the world deceiue me, or mine owne flesh intice mee, or enforce

me

me from thy holy and sacred directions, but if I fall, I shall rise againe, if I turne away at any time, I shall returne againe. So shall I euer magnifie thy name, and multiplie prayses vnto thy maiestie, and ascribe vnto thee honor, and praise all my life long.

Grant these mercies vnto me O father of comfort, and power, for thy couenants sake made vnto mankinde in the iustification of thy Sonne Christ Iesus, both for the sanctities of his life, for the suffering of his death, and for the continuall intercession, and mediation of his eternall priesthood, hee now sitting at thy right hand for vs in Maiestie and great glory, and remaining a Priest for euer after the order of Melchisedech.

Behold vs wretches, O holy Ghost, whose soules cleaue vnto the ground, quicken vs with thy might, and lift vs vp from the grossenesse of our corruption, to

our ſpirituall beeing in Ieſus Chriſt, that wee may liue in the ſpirit, loue in the ſpirit, pray in the ſpirit, and bee led thereby continually into all good actions, being thereby purged and purified, both in our ſpirits, ſoules, and bodyes, from all dead and damnable workes of the fleſh, the world and the diuell. That ſo at the laſt wee may through thy fauour, O God, bee perfectly vnited vnto thee in the ſpirit of ſanctification, in this life, and in the euerlaſting ſpirit of thy power be brought to our glorification in the other life, through Ieſus Chriſt our Lord, Amen.

God

GOD SEENE of Angels.

Explication.

THis *Manifestation of God in the flesh, and iustification in the Spirit*, was so apparant, and the glory thereof so great that it filled heauen and earth with the brightnesse of it, for it was as well seene of Angels as of men. Seene of Angels, that is, knowne of good Angels, and acknowledged of euill Angels, who felt the power thereof. Of Angels those heauenly souldiers, whose creation, both for the time and place, whose apparition, whether it be reall, or imaginary

The third day of the weeke.

onely, whose motion, whether it be in time, or at an instant, whose locall sight, whether it bee definitiue, or may bee in many places at once, whose tongue, whether it bee a proper and peculiar Idiome among themselues onely, or communicable to others, whose tuition, whether it be (according to the *Egyptian* and *Platonicall* deuises seuerally limited ouer particular Countries, Prouinces, & cities, whose number whether it be deuided into three Hierarchies, and into nine orders and other such like curious Queeres: if any desire to know, I referre the inquisitors thereof to *Abbas Tritemius*, *Agrippa*, *Dionysius*, and others.

Hæc crypta magis Platonicorum, ἀεροβτούντων ματαιολογίαν quam Christianorum. σωφρονοῦντων, theologiam sperare iudicamus.

My purpose in this discourse, beeing not to make knots, but to endeauour to vntie them rather, and not so much to satisfie the brain with

curious

curious contemplacions, as to desire to sanctifie the heart with diuine meditations, shall endeauour and tend to open more profitable lessons, and therefore first I shew vnto you, that Angels are *spirituall essences created of nothing, formed most neere to the image of God, ordayned of God to minister to himselfe, to take care of his elect people, and to enioy eternall happinesse with him, being endued with most royal robes of excellent wisedome, righteousnesse, and sanctitie.*

The Scripture both Canonicall and Apocripha notifie their natures by certaine proper names attributed vnto thē

The sacred Canonicall Scripture, noteth two of most eminent imployment, *Gabriel* signifying the power of God imployed in the message of this manifestation, and *Michael*, signifying, *Who is as*

God, imployed in the debellation of gods, & our enemies

The Apocrypha Scripture hath theſe fowre, *Raphael*, which is power of healing, *Uriel* named ſo of the light, *Ieremiel* called ſo of the mercie of God, and *Shealtiel* deſigning the prayſe of God.

Eph. 3.10. Col. 1.16. The Canonicall Epiſtles of Saint *Paul* to the Churches of *Epheſus*, and *Coloſſi*, declare their nature by fiue tearmes of puiſſance, calling them Thrones, as attendants on Gods tribunall to doe, and execute his decrees, dominations, as being authenticall, & hauing powerfull warrant for what they do, principalities, as guiding & guarding their ſeueral limited, & eſpecially appointed princedoms, powers, as hauing effectuall working ouer inferiors, Mights as being Gods great guard, who is the Lord of hoſts, & angels

gene-

generally in the whole body of the Scripture, which noteth their generall imployment, being Gods nuntioes, emiſſaries, & meſſengers, *A thouſand thouſand of which ſtand before him, & 10000. miniſter vnto him.* Such are their names, ſuch are their natures, & ſuch are their general imploymẽts. Dan.7.10.

And as for their conceited hierarchies of angels, aſſiſting *Seraphins, Cherubins, & thrones* Angels cõmanding *dominations, principalities, powers*, angels executing, *Michael, Gabriel, Raphael*, are rather fancies thẽ verities, rather imaginations then concluſions of diuinity.

As for their number, wee are ſure it is numberleſſe. For *Daniel* ſaith, *A thouſand thouſand ſtand before him, and ten thouſand miniſter vnto him*: where a difinite number is put for an indefinite. Chriſt himſelf alſo teſtifies it ſaying. Iunius in locum. Dan.7.

I can euen now pray vnto my Father, and he will giue me more then twelue legions of Angels; and the ſpirt of God witneſſeth, *That wee are come to innumerable company of Angels*. Oh this is a ſingular comfort vnto vs, for hence we know that more are with vs, then againſt vs, as *Eliſha* ſayd to *Gihazi*.

Mat. 26.

Heb. 12. 22.

This *Miſterie of Godlineſſe*, is ſayde here to bee ſeene of theſe glorious ſpirits the Angels, ſo that wee ſee Godlines is Angelicall.

Seene, that is, perfectly knowne, for what we ſee we auerre confidently againſt all gainſayers to be true, for we auouch with aſſeueration, that we ſaw it with our eyes.

Vident animo eloquere (mi fili) vt te videam Senec.

Seene intellectually, as the *Lattins* ſpeake, they ſee in their mindes: *Speake on my ſon that I may ſee thee.*

In which ſence alſo the Angels who are childrens Gardians,

Gardians, are sayde alwayes *to behold the face of their Father in heauen.* Mat. 18.

Vnto naturall sight three things are required. First the power of seeing, then the light, as the meanes of seeing, and a visible forme for the obiect.

To this intellectual, Angelicall knowledge or sight are three things also requisite.

First, their intellectuall power of knowledge giuen thē by their Creator in their creation; then the reflection of Gods light, as the meanes of their knowledge, and the sacred body of Christ Iesus as the visible obiect to delight them.

The knowledge then of Angells is twofold, the one naturall whereby they see, and know God in the vndeuided Trinitie (to wit) the Father, Sonne, and holy Ghost

Ghoſt) one in eſſence, and three in exiſtence, and all the creatures of God in this bleſſed viſion.

The other knowledge of things is two-fold: Firſt, by a matutine knowledge, as Saint *Auguſtine* calleth it, knowing, and ſeeing all things in the *Word*, by whom all things were made, and afterwards by a view of the creatures in themſelues. For the Angells ſee the creatures in God, and men ſee God in the creatures.

Playnely thus, *Euclides*, *Archimides*, or ſome ſuch like skilfull Mathematitian, firſt ſeeth, and knoweth the length, and breadth, and all the demenſions of the lines, and euery turning, tryangle, and particular parcell of his draught and circle in his minde and

cogi-

cogitation, and afterwardes ſeeth and knoweth the ſame lines, angles, and Circles, in the table, duſt or earth, wherein hee draweth thoſe proportions; ſemblably the Angels ſee, and know all things reuealed vnto them: Firſt in God, and then in the Creatures; in God, as in their mindes, in the Creatures, as in the reuealed obiects, For Angels haue a naturall knowledge, wherein they were created, euen as many as continued their ſtations in the truth and ſeruice of their Creator, and they haue alſo reuealed knowledge from God in ſeuerall particulars; as to the Angell *Gabriel* was made knowne in particular the Incarnation of the *Meſſia*. And they haue alſo an experimentall knowledge of Gods wiſdome in the myſterie of his ſonnes Incarnation, euen

euen by the reuelation of preaching in Gods church, as *Paul* witneſſeth, *Vnto mee* (ſayth he) *who am leſſe, then the leaſt of al Saints, is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what is the fellowſhip of the myſterie which from the beginning of the world hath beene hid in God, who created all things by Ieſus Chriſt, to the entent that now to the principalities and powers in heauenly places might bee knowne (by the Church) the manifolde wiſdome of God.*

Eph. 3, 10.

And this is moſt apparant in the ſight, and certaine knowledge, that the Angels of Heauen had of the particulars touching this bleſſed myſterie; for before Chriſts incarnation, the time of the ſixtie two weekes, which was the time, from that prophe-

ſie,

ſie to his paſſion was ſeene and known to an Angel, that reuealed it by Gods appointment to *Daniel*. Dan. 9. 24.

Chriſts name was foretolde by an Angell before hee was conceiued in the womb; his conception reuealed by an Angell, and both to the bleſſed Virgin; his birth was proclamed to the ſhepheards by a troupe of Angels; his flight into *Egypt* from *Herods* butcherie; his returning out of *Egypt*, and turning aſide into the confines of *Galilee*, all directed and ordered by an Angell, that God eſpecially imployed in that meſſage. Mat. 1. Luk. 1. Luk. 2. Mat. 2.

In his temptation in the wilderneſſe, Angelies miniſter vnto him, in his agonie, an Angell from heauen comforteth him, in his apprehenſion hee teſtifieth to his enemies teeth, that hee could haue Mat. 4. Luk. 22. Mat. 26.

haue a guarde of more then twelue Legions of Angels, if he ſhould deſire them of his heauenly Father.

While he was in the graue an Angell deſcendeth, and rouled away the ſtone from the dore of the monument.

Mat. 28.

After his Reſurrection, two Angels ſate one at the head, and the other at the feet, where Ieſus body had layne, and declared that hee was riſen from the dead, they beeing imployed by God to bring that meſſage to the then mournfull and ſorrowfull Diſciples, for the late death of their heauenly maſter.

Ioh. 20. 20

In his Aſcenſion two Angels ſpake vnto the people, that gazed vp into Heauen, after him, and certified them of his comming againe to iudgement in the end of the world.

Act. 1. 11

Yet

Yea the very euill Angels ſaw and knew the power of the ſonne of God in this manifeſtation to their great terror and torment.

Inſomuch that they crie in the poſſeſſed; *Oh Ieſu, what haue wee to doe with thee? Art thou come to torment vs before our time?* And when they were forced to depart out of the poſſeſſed, they roare and yell, yea they fell downe, and confeſſe ſaying, *Thou art the Sonne of God*: and at the laſt being driuen by extremities, they deſperately attempt to coniure Ieſus Chriſt by God himſelfe, not to torment them.

Mat. 8.

Luke 8.

Moreouer, after Chriſt departure into Heauen, his very Name was, and yet is moſt dreadfull vnto them, and moſt powerfull againſt them: For S. *Paul* by the power of Chriſts name caſt out

Mar. 5.

Act. 16. out an euill Angell out of a Damſell that had a ſpirite of diuination.

And the Diſciples of Chriſt came vnto him reioi-
Luk. 10. 17. ſing, that euill Angels were made ſubiect vnto them through his Name.

Whereby it appeareth to our vnſpeakeable comfort that the God whom we ſerue, was knowne and acknowledged of the bleſſed Angels, yea, and that euill Angels alſo felt his power, and know him to their faſter and deeper deſpayre, and are now, and alwayes made ſubiect to Gods elect.

What

What vnſpeakeable comfort is the knowledge of this vnto vs? What excellent direction doth this Angelicall knowledge affoord vs in our Euangelical ſeruice, and what diuine incitement is this to ſtir vp in vs Angelical zeale? Comfort it is vnſpeakable. Applicatiõ.

For all theſe bleſſed Spirites are the attendants of our Lord Chriſt, and are his Emiſſaries and Nuntioes, ſent out by him for the good of them that ſhall be ſaued. Heb. 1.

Not that euery particular perſon hath a peculiar Angell deſigned vnto him to bee his Guardian (as the Popelings would haue it) but hence wee know, that not one Angell, but many are ordayned by God to ſuccour and ſafeguard vs in all neceſſities and diſtreſſes what ſoeuer. Pſal. 91.

And

And without controuerſie, this is more comfort a thouſand times, then to know that one Angell onely is appointed to bee our aſſiſtant, In our life, in our death, and in the day of iudgement, they are appointed of God to bee our aſſiſtants. In our life, yea in all our life: In childehoode, Chriſt ſayth, *Take heed yee deſpiſe not one of theſe little ones, for I ſay vnto you, that in Heauen their Angels doe alwaies behold the face of my Father which is in heauen.* Mat. 18.

In affliction *Hagar* is comforted by an Angell. Gen. 16. In the warres Angels fight for *Iſrael* againſt the Aſſirians. Eſ 38.

In priſon *Peter* is looſed out of priſon, and out of the fetters by an Angell, albeit hee ſlept betweene two ſouldiers that tooke vpon them to be his keepers. Act. 12.

In

In all our waies the Angels haue charge to bee our Conuoy towardes Heauen. Mat. 4. Psal. 91.

At sea in shipwracke, an Angell comforteth *Paul*, and sheweth vnto him what wold be the issue of that voyage. Act. 27.

On land, *Iacob* in his iourney to *Mesopotamia*, is guided by an Angell. Gen. 28.

In death they transport vs into *Abrahams* bosome, and keep watch ouer our interred bodies vntill the Resurrection. And in that great hauest at the end of the world, they are the Reapers in that great solemnity, and exceeding Maiesty, They are the Harbengers, Heraldes and Trumpeters, and in the sentence of that iudgement they shall bee the deuiders that shall separate the good from the bad. Luc. 16. 1 Cor. 15. Mat. 13 Mat. 25.

Oh that our seruice of God then were practised by vs,

vs according to our prayers: For wee pray, *Thy will be done O Lord, euen on earth, as it is in Heauen*, that is by vs Chriſtians on earth, as by holy angels in heauen. The Angels ſeeing and beholding this great and wonderfull ſacred myſtery, Prayſe God continually, crying *Holy, Holy, Holy Lord God of Saboth*; ſhould not wee alſo both by prayers and praiſes magnifie our God vnceſſantly.

Eſ. 6.

The Angels moſt readily execute Gods will, ſhould not we with King *Dauid* ſay, *Our hearts are prepared, we are ready to doe thy will, O Lord.*

The Angels loue God aboue all things: why do we eſteeme any thing in the World but for him, and for his ſake, as helpers to leade vs towards him.

The Angels long after our ſaluation, and much ioy

ioy therein: Why doe wee thruſt one another into Hell; and heauineſſe by our lewdneſſe, miſperſwaſion, and euill example?

The Angels deſire yet further to ſee the perfection, and finall conſummation of this glorious myſtery of Chriſts Kingdome, why do wee wretches neglect the bleſſed meanes thereof, which are offered vnto vs euery day?

Thus the bleſſed Angells doe, becauſe they are a part of the Church vniuerſally conſidered, whereof our Lord Chriſt is the head, and they much ioy for our aſſociation with them, whereby the ruine of thoſe Angells that fell, is repayred, and for the Incarnation of the Son of God, wherby they are in grace moſt

aſſuredly confirmed for euermore.

Why ſhould not wee, hauing ſo cleare a reuelation and ſo diſplayed a ſight, both' in Gods workes, in Gods word, and in the face of Ieſus Chriſt; Why ſhould not wee, (I ſay Men and Brethren) endeauour that we may doe Gods will, in ſome meaſure on earth, as the bleſſed Angels do in Heauen, ſeeing God hath placed vs in the middeſt, creating vs neyther Angels nor beaſts, but affording vs the meanes by the preaching of the Goſpell, that by Regeneration: wee might become as glorious as the angels of Heauen, and not by degeneration become worſe then brute beaſts: For God hath giuen vs the ſparkes of right reaſon to ſurpaſſe beaſts, and holy grace to ſurpaſſe our ſelues.

Is

Is it not then a thouſand ſorrows to euery good beleeuing heart to conceyue, that albeit God in his aboundant mercies hath thus reuealed himſelfe vnto vs in the manifeſtation of our fleſh, among vs by the power of this Almighty ſpirite aboue vs, and by the teſtimony of Angels about vs, yet there ſhould bee of them that profeſſe Chriſtianity, ſuch as are worſe then the Sect of the Saduces, for the Sadduces yet acknowledge that Angels were the good motions ſtirred vp in vs, but theſe neither acknowledge God, good motions, nor diuels, but are copartners with the Diuell againſt *Michael*, and his Angels, and are become Combatants againſt Chriſt, and his Chriſtians. Apoc. 12

Hath not Sathan (thinke you) ſifted ſuch to the bran,

and winnowed ſuch to the chaffe by his damned motions, that he hath made them good for nothing, and left in them nothing but the dregs, and remnants of himſelfe, as namely, the eagerneſſe, and greedy deſire of hauing, and the curſed ſins of deſpite and malice: for they haue taken the Diuell at his word, when he ſhewed them the Worlde, and the glory therof, and ſaid vnto them. *All this will I giue you*, they immediately fall downe and worſhip him. Or elſe ſhew themſelues to be of the diuels pedegree by the groſnes of lying, by the fulnes of impurity, by the ſubtilty of ſorcery, or as was ſayde by the miſchiefe of helliſh malice.

Mat. 4.

Iohn 4.

All which dregs of the diuel. hide the ſonne of God from thoſe children of diſobedience, and nothing re-

may-

maineth for thē (except they repent) but the fearefull ſentence of *Depart from mee yee curſed into hell fire, prepared for the Diuel and his Angels.* Mat. 25

Whereas if the ſonnes of mē would conſider but what loſſes they ſuſtaine hereby, me thinkes it ſhould recall euery good mind, but of an ordinary vnderſtanding to a far better diſpoſitiō: For we Chriſtians loſe by ſuch wickedneſſe the hon.our of beeing ſuch euill Angels Iudges; *Why doe not yee know that we ſhall iudge the Angels?* that is, doe ye not know that we ſhall be aſſeſſors with Chriſt in the day of iudgment, and condemne the diuell and his angels? 1 Cor. 6.

We loſe the ſight of Chriſts myſticall body in the glory of his Saints, *Which the Angels of heauen deſired to behold.* 2. Pet. 1.

We looſe the victorious triumph of Gods Saints, for

1. Theſſ 4. ſhortly Sathan *ſhall bee beate downe vnder our feet.*

Let vs then rayſe vppe our ſelues to his glorious allotiation of the Angels, in our ſeruice of God, knowing, that there are more with vs, then against vs, and that our Lord (Chriſt Ieſus ſhal appeare in the end of the Mat. 25. world with this holy Angels in Maieſty, and great glory to iudge all mankind.

And I adiure you before Ieſus Chriſt, and his Elect Tim. 21. Angels, that yee diligently and duely conſider theſe things, Heb. 12. *For yee are not come vnto the mount which might not bee touched, and that burned with fire, nor vnto blacknes and darkneſſe, and tempeſt, and the ſound of a trumpet, and the voyce of words which voyce they that heard entreated that the Word ſhould not bee ſpoken vnto them any more.*

But yee are come vnto Mount Sion, and vnto the City of the liuing God, the heauenly Ieruſalem, and to an innumerable company of Angels, and to the generall aſſemblie, and Church of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirites of iuſt men made perfect, and to Ieſus the Mediator of the New Teſtament, and to the bloud of ſprinckling, which ſpeaketh better thinges then that of Abell.

Oh bleſſed Lord, let mee ſee thy face, for thy face Lord will I ſeeke.

Inuocation.

Incomparably bleſſed are thoſe ſacred Spirtes (O holy & heauenly Father) *who euer attend thy glorious Maieſty, and ſtand before thee night & day to behold and ſee thee in thy diſplaied glory. They are in the fulneſſe of ioy, and at thy right hand, where are bleſſings for euermore They are euer delighted with the ſight of thine vnſearchable wiſedome, of thine vnutterable glory, and vnſpeakable mercy. They are free from the aſſaults of ſinne or Sathan, for no euill commeth neere thy dwelling.*

O miſerable wretches that wee are on earth, ſubiect to Sathans ſleights, the fleſhes frailety, and the worlds wickednesſe. Debarred are we from thy glorious light (O King of Heauen) *and ſhut vp here in the darkenes of our own ignorance, and lye in the very ſhadow of death. Reſtrained are wee from the ioyfull fruition of the companie of thoſe cele-*

ſtiall attendants the Angels & Saints that euer doe thee ſeruice without ceaſing.

O bleſſed Lord, how happy were wee the miſerable inhabitants of thy footſtoole, if thou wouldeſt vouchſafe vs that fauour for Chriſt his ſake, as to deliuer vs out of the priſon of this body, out of the fetters of ſinne, and out of the ſnares of the Diuell, that wee might ſerue thee without feare in thy Court of Heauen continually.

Conſider good Father our miſerie, and forasmuch as in Chriſt Ieſus thou haſt giuen vs a light of thy ſelfe, in the mirror of thy mercy, and myſtery of Chriſtian godlineſſe. Leaue vs not comfortleſſe, but grant vs for his paſſion ſake a glympſe of thee, euen in this Life, while wee are here, that our ſoules may be rauiſhed with holy deſires, and neuer be ſatisfied vntill we come vnto thee our God to enioy thy

selfe in glorious maiestie.

To this blessed end, Oh tender hearted Father, arme vs with helpe from heauen in all the occasions of our life. For thou knowest: O Lord, that wee war not against flesh and blood onely which are intestine and home-bred enemies, but against principalities, powers and spirites of errors, and darkenesse in high places.

Thou knowest O Lord, that they are many, mighty and malitious: Thou knowest our frailety, our feeblenesse, and our folly.

Helpe vs then, deare Father, out of all the temptations and snares of the diuell. Let thy guard of good Angels, and holy ones stand with vs to assist, stād ouer vs, to protect vs, & giue thē a charge, O Lord, to keepe vs in all our wayes. Let them stand at our right hand to guide vs for the best: Let them goe before vs dayly with thy preuenting mercy,

as

as they did before the hoaſt of thy Iſrael. Let them comfort vs in the good, as they did thy Ioſuah. Let them ſupplie our wants, if neede require, as they did thy Eliah.

Let them deliuer vs out of priſon as they did thy Peter: ſaue vs in ſhipwracke as they did thy Paul.

Let them alwayes be ayding vnto vs in our ſickneſſe, and in all the weakeneſſe and temptations thereof, yea in the laſt breath of our life, and after death: Let them trāſport vs into Abrahams boſome, as they did thy Lazerus.

And graunt vnto vs O Father, for Chriſts ſake this grace that while wee liue here, we may endeauour to do thy bleſſed will, as the angels doe in heauen, That wee may euer praiſe thee for thy goodneſſe, ſing vnto thee for thy mercies, magnifie thee for thy graces, and multiplie

our daily thankefulnes, for thine vnspeakeable fauours, both towardes our bodies, and towards our soules, towards our selues and children in this life, and in that to come.

Cause vs, O Lord, to tremble at thy fearefull iudgements, that didst not spare the Angels that sinned, but hast reserued them in chaines of darknesse vnto the iudgement of the great day, O Lord if thou diddest not spare them for one sin, what shall become of vs that haue sinned dayly against thee, and do multiplie our iniquities as the haires of our head, and as the sands of the sea shores which is innumerable.

O Father haue pitty vpon vs, forgiue vs sweete Father, forgiue vs for Christs sake, and giue vs thy grace, that wee may conuert and turne vnto thee, with all our hearts, that those blessed spirites the Angels may haue

haue ioy in our conuersion, and repentance, and we may ioyne with them in the celebration and honour of thy great and glorious name for euermore. O let vs bee partakers of that grace, with thy blessed Angels, which winneth infallibly, holdeth inseparably, and leadeth indeclinably into the wayes of eternall blessednesse.

Grant vnto vs these mercies, O God of mercies, for Christs sake, our onely Mediator.

So shall wee that are thy people of thy pasture, sheepe of thy flocke, and Church of thy Redeemed, as thy holy ones of heauen, be euer telling of thy praise, and magnifying thy goodnesse in Christ Iesus world without end, Amen.

What

GOD PREACHED vnto the Gentiles.

Explication.

The fourth day of the weeke.

THis *Mystery of Godlines*, you see, hath been *Manifested in the flesh, Iustified in the Spirit, Seene of Angels*, that is, It hath bin manifested vnto vs in the person of Christ in the power of Christ, and in the knowledge seruice, and ministration of the blessed Angels of Christ. What can we then say for our selues? Haue not wee heard of this great mystery of godlines? Hath it bin hidde in a corner from vs? or whispered in the eare, or beene knowne to a few, or published to a handful of people in some angle or corner of the world.

Haue

Haue the Iewes onely had this made knowne vnto thē? Assuredly God hath beene *Preached*. There is the promulgation or proclamation of this mysterie. God hath beene *Preached to the Gentiles*. There is the large extent of this promulgation *God preached vnto the Gentils. For it hath pleased God by that which the world calleth the foolishnesse of Preaching to make knowne vnto the world his vnsearchable wisdome, and the riches of his glorious grace in Christ.* 1. Cor. 1.

Preaching being the gift of the holy Ghost, the spirit of prophesie, the glad tydings of peace, of good things, and of saluation, caused *Esayas* an Euangelicall Prophet of the Lord, to say, *That the very feet of them that brought this newes vnto the world were beautifull.*

Preaching being the embassage of our reconciliation with

with God in Chriſt, the holy ordinance of God, for the ordinary meanes of our ſanctificatiō by grace in this world, and the cleeare publication of our aſſured glorification in the other world, cauſed *Paul* to ſay, *Woe is me if I preach not the Goſpell*: ſo neceſſary it was for him and all beleeuers.

2.Cor.5.

Preaching to youth is, as *Ezechiel* his cleane water to aſſwage the heate of their concupiſcence, and to purge the old leauen of malitiouſneſſe.

Ezec.16.

It is as *Solomon* his wine to ſtrengthen and glad the harts of the ancient.

Cant:1.

It is as Saint *Peter* his milke for children, to nouriſh and feede them vp to godlineſſe.

It is as a ſoueraigne bath to heale all beleeuers, with what diſeaſe of ſinne ſoeuer they be ill affected, and it is an antidote, or counterpoyſon againſt all the venome of our rottennes.

For

For *Preaching* is the celestiall chariot, wherein the graces, and gifts of the holy ghost are continually conueyed vnto vs.

So Christ testifieth when he prayeth thus.

Sanctifie them O Father through thy truth, thy Word is truth. And that we may not doubt what this *Word* is, Saint *Peter* preacheth it. *That we are borne againe, not of corruptible seede, but of incorruptible, by the Word of God, which liueth and abideth for euer.* Ioh. 17. 1. Pet. 1.

For all flesh is grasse, and all the glory of man is as the flower of the field, the grasse withereth, and the flower thereof falleth away, but the word of the Lord endureth for euer, and this is the word which by the Gospel is preached vnto you.

Moreouer, this Mysterie of Godlinesse (*God preached vnto*

vnto the Gentiles) Saint *Peter* had ſhewed vnto him in his practiſe of preaching. For it is ſayd, *While Peter yet preached theſe words, the holy Ghoſt fell on all them that hard the Word.* Obſerue this ſaying:

Act. 10.

The gift of the holy Ghoſt fell on the auditors, as Peter was a preaching.

Out of doubt preaching is the heauenly talent left vnto the miniſters of the Goſpell by their Maiſter Chriſt, where withall they muſt negotiate, and wherein they muſt imploy themſelues vntill hee come againe vnto his great audite in the end of the world. And the preaching of this myſterie is the power of our God, the glory of our Preachers, to the ſaluation both of Preachers and people. Preaching hath the power of edification through God in Chriſt, and worketh

Mat. 26.

mightily in thoſe that God hath ſet apart and deſigned to that buſineſſe, for the building vp againe of thoſe ruines which hath beene battered downe by ſinne and Sathan. Rom. 1.

For the bruſed reede it muſt not breake, nor the ſmoking flaxe it muſt not quench if God in Chriſt direct it, but whereas knowledge puffeth vp, this buildeth vp vnto eternall life through Ieſus Chriſt our Lord. 1. Cor. 13.

Preaching is the voyce of God, whereby hee preacheth, and publiſheth his holy will, and laſt teſtament by men, vnthe ſonnes of men.

In a word, Preaching is the Manna from heauen to feede our ſoules, the dewe of *Hermon* to water our barrenneſſe, the lampe and light of God in the darkeneſſe of this world for our dire-

direction, the ſword of truth to cut aſunder the Gordian knots of hereſie, ſchiſme, and controuerſie for our ſatisfaction, the wall of fire by Gods promiſe to encompas vs from enraged beaſts, for our protectiō, the reuelatiō of the rock of our faith to build vpon, for the teſtification of our ful aſſurance in Chriſt, the touchſtone of our cōuerſatiō, for our tryalls in all caſes of conſcience, the key that openeth heauen to the beleeuers, and ſhutteth heauen to impenitents, by Gods diſpenſation.

It is the *Dauids* harpe, the muſicke thereof ſo delighteth the ſoule, that it doth not faint, neither is altogether wearyed with the tediouſnes of our baniſhment in this world: It is the priceleſſe antidote; more pretious then *Nepente*, or *Molu*, ſo much famouſed by the ancient, for it

it expels by the power of the spirit which accompanyeth it, all euills and all diuells.

It followeth next to whom this Mystery was preached, euen to the very heathen Gentiles, *Preached vnto the Gentiles.* Preached vnto the Gentiles.

Now it comes to be considered, that the time was, when the dewe of heauen fell onely on the fleece of *Gideon*, and the earth round about it was drye: that is, The time was when the world consisted of *Iewes*, that onely had Gods blessed fauours, and the Gentiles which were without God. Iud. 6, Rom. 3. Eph. 3.

The *Iewes* were Gods peculiar to whom he cõmitted his sacred oracles of trust, they were *Israelites* as preuayling with God more then any other nation. To whom onely were granted the priuiledges Rom. 2.

of

of Priesthood, and the arke of the couenant. Of whom came the Patriarkes, the Prophets, and Iesus Christ our Lord ac-
Rom. 9. cording to the flesh.

Concerning the priuiledges of these people, *Moses* challengeth the whole earth besides, and saith, *What nation is so great? who hath the Lord so nigh vnto them, as the Lord our God is in all things that we call vpon him for?*

And *Dauid* concludeth it saying: *God sheweth his word vnto Iacob, and his iudgements vnto Israel. Hee hath not dealt so with any nation, neither hath the heathen, that is the Gentiles, knowledge of his iudgements.* That the Sonne of God should be preached vnto the Iewes thus priuiledged, and esteemed with God is no great mysterie, or maruell, but that he should bee preached vnto the Gentiles, and that *Gideons*

fleece

fleece should be dry, and all the ground round about it wet, that indeed is the *Great Mysterie of Godlinesse*, and the vnspeakeable riches of Gods mercie, and the exuberance of his goodnesse, and the glory of the treasure, of his grace towards vs Gentiles. For the Gentiles were Atheists, Achrists, strangers from the common wealth of Israell, aliants from the promise of God, and without hope in the world. They were Idolaters in the woful alienation from God. For they made thē Gods of the hosts of heauen of sinfull man, like vnto themselues of mens qualities, as *Iustice*, and *Prudence* and the like, of mens perturbations as of Feare, and Loue, of mens defects (for they had their dumbe Goddesse, their *Bacchus* for their Drunkards, their *Venus* for their gallants.

The Iewes reiected.

Muta dea.

Yea

yea euen for their very limi
of their grounds, they ha
their *Terminus*, and that whic
is vnſeemely to bee ſpoke
their very Iaxe-houſe mu
haue a patroneſſe *Cloacina*.

The word of God telle
vs ſufficiently of *Aſtorah*
Melchom, *Chemoſh*, *Beelze-*
bub, and other ſuch like Ido-
latrous rable among the gen-
tiles, & how that euery natio
made them gods of thei
owne.

The men of *Babylon*, made
Succoth Benoth, and the men
of *Cuth*, made *Nergall*, and the
men of *Hameth* made *Aſhima*
and the *Anites* made *Nibhaz*,
and *Tirtecke*, and *Adrammē-*
lech, and *Anammalech* were
the gods of *Sepharuaim*.

Theſe indeede were thoſe
dogges the Scripture mentio
neth, & therefore holy things
were forbidden to bee giuen
to ſuch dogges.

Theſe

These were those hogges, before whom the pearles of preaching must not bee cast, yea these were those *Cymmerian* wretches against whom the mandate was enioyned to the Apostles. *That they should not so much as goe into the way of the Gentiles, nor once enter into the citie of the Samaritans who were Gentiles.*

Cã it be imagined by the wit of the wisest man, that these should euer haue a redeemer: that they should haue a God to be good vnto them. For neither *Iupiter Optimus Maximus, Iupiter Hammon, Iupiter Capitolinus*, nor *Apollo* the Oracle of wisedome (for his mouth was stopped) nor great *Pan* (for a voyce was heard, *Pan is dead*) nor the Hecatombes of *Cæsar*, no nor *Pluto* himselfe, albeit he might harrow hell, as some speake, could help or doe these *Cymmerian*

Mat. 10.

merian wretches any good? But with our Lord Ieſus Chriſt there is plenteous redemption.

He Propheſieth this bleſſings vnto them, he performes it. He propheſieth it long before by *Eſayas* his Euangelicall Prophet: Eſ. 2. 2. *But in the laſt dayes, it ſhall come to paſſe, that the mountaine of the houſe of the Lord ſhall bee eſtabliſhed in the top of the mountaines, and it ſhall be exalted aboue the hils, and the people ſhall flowe vnto it, and many nations ſhall come and ſay, Come let vs goe vp vnto the mountaine of the Lord, and to the houſe of the God of Iacob, and he will teach vs of his wayes, and we will walke in his pathes. For the Law of God ſhall goe foorth of Sion, and the word of the Lord from Ieruſalem.*

And againe, Eſ. 5. 5. *I am ſought of them that aſked not for me, and I am found of them that ſought*

m

me not. I ſayde, Beholde mee, Behold mee vnto a nation that was not called by name. Eſa. 65.

And yet againe, God ſayth vnto his Son, *Aske of me and I will giue thee the heathen for thine inheritance, and the vtmoſt parts of the earth for thy poſſeſsiõ.* Pſal. 2. Did God promiſe this, and did hee not performe? Performed this was in *Melchiſedecke* king of *Salem*; in *Abimilech*, in *Ruth* the *Moabitiſh*, in *Rhahab* the *Canaanite*, in the Queene of *Sheba*, in *Hiram* King of *Tyre*, in *Naaman* the *Aſſirian*, in *Iob* the Eaſterling, and in the King of *Niniute* the *Syrians* chiefe Cittie, as in the firſt fruites of the *Meſſias* purchaſed by his bloud vnto God the Father.

This redemption of the Gentiles was alſo Prophefied in the New Teſtament, to wit,

That they should come from the East and West, and sit downe with Abraham, Isaack, and Iacob in the kingdome of heauen, and that the Gospel should bee preached to all the world.

Mat 1: Mat. 9. Act. 9. Act. 10.

This was performed, as in the first fruits thereof in the wise men that came to adore; in the Centurion, in the designement of Saint *Paule* to be the minister, and doctor of the Gentiles; and in *Peters* vision wherein hee was taught to call nothing common, or vncleane that God had cleansed, at what time hee was sent to preach this mysterie vnto *Cornelius*, and to his friendes being Gentiles.

Application

Yet men and brethren behold & ſee with amazement, how vile Preaching & Preachers are eſteemed with many miſcreants.

For to a Iewiſh ſpirit preaching is a ſcandall, to a Greek Phyloſopher it is folly, to an Atheiſt babling, to a Papiſt praching, to an Infidell intollerable tediouſneſſe, to the deſperately damned a ſcarre-Crow, and to the worldling, and hypocrite a cloake of diſhoneſtie.

And as the Preaching of the Goſpell is thus vilified, ſo Preachers alſo are contemned.

But vouchſafe (Bleſſed in the Lord) to caſt downe your eyes vpon the Preachers, and conſider well, that albeit their high Commiſſion is from the Lord, yet obſerue their contemptible, deſpicable, and

meane condition among the ſonnes of men.

By office, Preachers are the Angels of God, and the Angels of the Church appoynted interpreters of God to his people, & of the people to God.

Mal. 2. Apoc. 2.

Of God to the people in the explication, and application of his reuealed will, wherein the Preacher is the mouth of God vnto the people. He is alſo the peoples remembrancer to their God, when he confeſſeth for them, and when hee prayeth for them, and herein hee is the mouth of the people to their God.

The end of his Ambaſſage is to deliuer himſelfe, and his hearers from hell.

God indeede hath ſayde, to the Artizan, Build man an houſe: To the Phiſition, heale this man: To the Souldiour, Fight

Fight, for man: To the King, Gouerne thy ſubiects: To the Maiſter, Defend and prouide for thy family.

But to which of the ſonnes of men hath God ſayd, *Deliuer thy brother from hell?*

Surely to none but to the Preacher, and that this is the Preachers high Commiſſion it playnly appeareth.

For *Iob* ſayth, *If there bee a meſſenger with him, an inpreter one among thouſands to ſhew vnto man his vprightneſſe, then hee is gratious vnto him, and ſayth, Deliuer him from going downe to the pit, I haue receiued a ranſome.* Iob.33.

And Saint *Paule* ſheweth, that to Preachers God hath delegated the Myſterie, & Miniſterie of our reconciliation, with God in Chriſt, and committed vnto them the word of attonement, *to be as his Ambaſſadors* 2.Cor.5.

to pray, and beſeech men in Chriſt ſteede, that they would be reconciled to God, whereby they might be ſaued.

Well for all this, let their Commiſſion be what it will, their Ambaſſage neuer ſo diuine, neuer ſo Euangelicall, neuer ſo Angelicall; I am ſure their condition of all other mens is oft times moſt miſerable, moſt lamentable. Pitifull experience ſheweth it to view of the whole Chriſtian world, that none intereſſed in that buſineſſe bee qualified how they will, can pleaſe.

For *Eſay* is too long, *Obediah* is too ſhort, *Daniel* too hard, *Amos* too playne, *Micheah* too milde, *Hoſhea* too ſharpe, and *Ieremie* too querulous. This was the condition of the Prophets.

Peter is reputed a drunkard, *Paule* a Sectary and a mad man, all the reſidue of the

the Apoſtles eſteemed the riffe-raffe of the world, and the of-ſcowring of all things vnto this day.

This was the condition of the Apoſtles.

Hence the holy ones of God became complaynants. *Ieremie* ſayth, *The word of the Lord was made a reproach and deriſion vnto him dayly, and therefore through the anguiſh of his ſoule,* though vnaduiſedly, *he curſed the day of his birth, and the partie that brought his father the tydings where he was borne, and bewayleth, that his mother bare him a man of ſtrife, and contention to the whole world. For hauing neither lent nor borrowed vpon vſury: yet enery one did curſe him.* Ier. 20.

Paule alſo lamenteth the caſe, that God had ſet foorth the Apoſtles laſt, as it were appoynted to death: *For we are made,* ſaith

he, *a spectacle to the world, and to Angels, and to men. Wee are fooles for Christs sake; but yee are wise: we are weake, but yee are strong, ye are honourable but we are despised, being reuiled,* 1. Cor. 4. *we blesse, being persecuted, wee suffer it, being defamed, wee entreate, wee are made as the filth of the world, and are the offscowring of all things vnto this day.*

In all this thinke not much of it (blessed Brethren) for it is the verie case and condition of them that now liue, who are the sincere preachers of the Gospell of Iesus Christ, and liue conformable to the Church wherein they were bred.

For what betweene the common aduersary the Papist, the diuels mouth the Atheist, and the intestine firebrand the Separist, the poore Conformitant doth ofttimes more suffer then euer did any fugi-

fugitiue Seminarie in *Wisbich* Caſtle.

But Chriſt was crucified betweene malefactors, and orthodoxe Chriſtians haue euer beene tortured betweene the ſpirits of extremes.

The Iewes obtruded to the Lord of life, (when they had nothing elſe to ſay) his meane parentage. *Is not this the carpenters ſon? Are not ſuch and ſuch his ſiſters?*

The obiecting then either of baſeneſſe of birth, or pouertie of eſtate vnto the preachers of the Goſpell, is the ſpirit of Iudaiſme, and let men beware in this caſe, leſt the Iewiſh plagues befall them.

And the challenging of ſingularitie, is the ſpirite of Ieſuitiſme, and let men take heed of the ſpirites of errors and darknes of diuels, for the diuel can tranſport himſelfe

into an Angell of light, and ſuch men might proue light Angels.

But the ſonnes of true wiſdome know, that the moſt abiect, and meaneſt things of the world, if God take them into his handes may worke rare and wonderfull effects.

Salt beeing taken into the hand of God maketh the bitter waters of *Iericho* to become ſweete. In humane reaſon the ſalt ſhould make the waters more brackiſh, but behold, comming through Gods hand, as being Gods ordinance, it cauſeth ſweeteneſſe. 2. Reg. 2.

The waſhing in the ordinary riuer of *Iordan* at Gods command cureth the *Syrian* Captaine of Leproſie, which the famouſed waters of *Abanah* and *Pharphar* would not doe.

What is more vaine then

a dreame? yet *Pharoah*, *Nebuchadnezzar*, and *Gideon*, had great ſtrength, and potent directions by dreames preſented vnto them by God? What is more meane, and and more vnlikely then clay? eſpecially to cleere ones eyes, yet this being taken into the hand of Chriſt maketh blinde eyes ſee playnly? Ioh. 9.

What more vnlikely to heale then touching? yet the beleeuing woman touched but the hemme of Chriſts garment, and was cured?

What more vnlikely to worke miracles then a voyce? yet the vncleane ſpirits were caſt out by the voice of Chriſt and his Apoſtles, yea with a voyce the very dead were raiſed to life. Ioh. 11.

What more vaniſhing then a ſhadow? yet the ſhadow of *Peter* had effectuall power of doing wonders. Act. 5.

Let

Let Preachers then bee but Salt, yet they are the Salt of the earth, but ordinarie water, yet as Apoſtles they
Mat. 10. may water your drye hearts, and make them fruitfull to God, but a Dreame, yet they may awake you from the ſlumber of ſinne, and preſent vnto you truth, and puritie, but duſt, and clay, to bee trodde vnder your feete, ſo that they make you ſee they care not, but a voyce in the wilderneſſe of this world, yet they are the forerunners of the great iudgement, but ſhadowes, yet will they haunt your ghoſts vntill they haue preuayled with you, if you belong vnto God.

And this is not of their owne worth, & ſtrength, but (as I ſaid) becauſe God vouchſafeth

ſafeth to take them into his hands, whereby hee worketh out this great worke of our ſaluation, as appeareth in the viſion to Saint *Iohn*, where it is ſayd, *That God held ſeuen ſtars in his right hand*; and in the laſt verſe of that Chapter theſe ſeuen ſtars are expounded to be ſeuen Miniſters of the Churches of *Aſia*. Therefore Preachers in God holdeth in his hand, and ſo their labours become powerfull. Apoc. 1,

But curſed Cauillers, like *Iannes* and *Iambres*, who withſtood *Moſes*, ſtand vp, and obiect.

Wee confeſſe (ſay they) this is moſt true, if God take this buſineſſe into his hand: But alas, we ſee this practiſe of preaching is in the hand, & handling of many a ſinnefull man, ſuch as are oft times more enormious, and exorbitant in their conuerſations, then

then those that are no Preachers.

Well, what then? The word preached eyther by a good or bad man remayneth the Word of God still. For if the wordes of the scripture reade, or Preached bee but a meere and deade letter, why is it called the Spirite of God?

And when wee preach, if it bee but the sound of a mans voyce onely, why doth God vpbraid the world *That hee hath called* (when men haue but preached) *and yet ye haue refused, and why doe the Prophets when they preached, inculcate so often in all their writings.* Thus sayeth the Lord of Hosts, when notwithstanding the Prophets onely in the voyces of men, spake, and preached vnto the people.

Prou. 6.

Yea, but sayth a second: If it were Gods worke, it would

would not bee fruitleſſe, and vneffectuall in the iſſue ther-of. As if that were not as good ſeed which fel among thorns as that which fell on good ground? and as if *Paul* did not teſtifie, T*hat to ſome Preaching is the oder of Life, vnto life, and vnto ſome the ſauour of death vnto death?*

And Euangelicall *Eſay* tels you, T*hat as the raine commeth downe, and the ſnow from Heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and budde, that it may giue ſeede to the ſower, and breade to him that eateth. So ſhall my Word bee, that goeth out of my mouth, it ſhall not returne vnto me voyde, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing, whereto I ſent it,* ſayeth the Lord God almighty. Neither is this all, for a third puts in his obiection, and ſayeth: Eſ. 55.

If

If indeed *Paul* and *Peter* did preach, there were no doubt to be made of the happie iſſue thereof. I anſwere,

Yet we know that ſome ſayde to *Paul*, and *Peter* his Maſter, euen Chriſt Ieſus, when hee preached vnto thē thus, *Thou haſt a Diuel*, At what time hae rebuked them of ſinne, but theſe were crucifiers. And *Peter* they ſayde was drunkē whē he ſpake out of the plenty of Gods ſpirite, which he had lately receyued; but they that ſayde ſo, were Infidels; and *Paul* was accoũted mad when hee preached of righteouſneſſe, of temperance, and of iudgement to come, but he that ſo eſteemed him was but a Pagan.

Iohn. 8.

Act. 2.

Act. 26.

Therefore wee may ſee, that all ſuch cauils as theſe, are but the ſuggeſtions of fleſh, and bloud; and the deluſions of the Diuell of hell.

Pagans

Pagans ſhall condemne ſuch deſpiſers in the iudgement. For the people of *Lyſtra* and *Derbe*, Cities of *Lycaonia* receyued *Paul* and *Barnabas*, as if they had been Gods from Heauen, calling the one *Iupiter*, and the other *Mercurius*. But beleeuing ſoules entertain theſe Meſſengers of ſaluation, as Angelles ſent from God. So did the beleeuing Galathians receiue Saint *Paul*, albeit he preached among them in great infirmity (as he himſelfe confeſſeth) yet had not the Law of God, and nature forbad them, they would haue pulled out theyr own eyes to haue pleaſured *Paul*. Oh what is becom of the kind acceptance of the former ages that left all the endowments now viſibly to bee ſeene in the Chriſtian world, for the continuance and propagation of Religious prea-

preaching for the ſeruice, and ordinance of God, for the proclamation of this myſtery, and for the diſſemination of the bleſſed ſeede of godlineſſe into all the world.

Surely, the entertainement of our forefathers of the wodden Prieſts of *Babylon* (who were indeede but *Balaytes*) will riſe vp and condemne the ſonnes, of their irreligious profane, and baſe contempt of the cleare & earneſt preachers of this ſacred Myſtery.

But we will ceaſe to vrge our owne caſe, and appeale from our condition among the ſonnes of men, to our Maſter which is in Heauen, to whom we eyther ſtand or fall. Bleſſed bee his goodneſſe for euer, and his inheritance ſhall neuer fayle, that we are aſſured of.

Oh the vnſpeakable riches

ches, and bounty of Gods fa-
uour, that did thus reueale it
it ſelf vnto vs miſerable wret-
ches that were Pagans.

And now that wee may
not erre, or bee ignorant, we
muſt vnderſtād that we (we I
ſay) of the Engliſh Nation a-
mong others were theſe Gen-
tiles.

To vs (to vs I ſay) that in-
habite the vtmoſt weſterne
Iſles of the World is the dore
of holy faith opened, and
Chriſt the expectation of the
Gentiles reuealed, our hearts
being purified by faith, wee
are now become the ſheepe
of Chriſts paſture, and hee is
become the chiefe Biſhoppe
and Shephearde of our
Soules.

Our Engliſh Nation being
at the firſt deliuered from the
blackneſſe and darkeneſſe of
Gentiliſme by their preach-
ing of this myſtery of Godli-
nes

nes, eyther by *Ioſeph* of *Arimathia*, or by *Philip* the Euangeliſt, or as ſome recorde by *Priſcilla* and *Aquila*, or by all of theſe.

A remainder of that wretchedneſſe, wherein we were then plunged is continued, yet amidſt our Nation: for the dayes of the weeke, (which our children name) retayne yet the brandes of infidelitie, wherwith our whole nation was then marked.

The Heathen Saxons (and ſuch were we once) had gods for euery day of the weeke. The Sunne for the Prime day of the weeke, and thereof called it Sonday. The ſecond of the Moone, Moonday. The third of *Tuiſch*, for ſo they called *Mars*, Tuiſch day. Of *Wooden*, theyr Idoll, Woodenſday. Of *Thor*, their *Iupiter*, or *Thur*, another Panim god, Thurſ-

day

day. Of *Freer*, which was their *Venus*, Freersday, now Fryday. And the last day of the Weeke, they named of the slowest Planette, Saturnday, or after some *Seterſday*, another Saxon I. doll.

Of Wooden that Heathen Idoll remayneth at this day in some shires of England, a trench called VVansditch

From out of this Heathenish infidelity, and bottomlesse misery of blindenesse and impiety.

Loe the mercy of God hath deliuered vs by this preaching of this mysterie of Godlinesse, the Gospell of Christ, and hath made vs Citizens of the Saints, the family of Faith, and light in the Lord, from out of the bondage of sinne and sathan, from out the confusion of Idolatrie, and darknesse of of extreame ignorance.

That the promise of GOD made to *Abraham*, as *Tertullian* reasoneth might

might bee performed, which was, *That in him all the Nations of the earth should be blessed*; and the propheſie of *Rebeccaes* twinnes might come to paſſe, of whom it was sayde: *The elder should serue the younger*; which was indeed fulfilled, (whereof *Esau* his seruice to *Iacob* was a figure) when the Iewes were reiected, and serued the Gentiles, their yonger brethren.

The vse of this Saint *Paul* doth largely exemplifie in the ninth to the Romanes. The Iewes were the true vine, we the Gentiles were the wilde branches of a wild Oliue. Are they eiected, that wee might bee receyued, are they broken off; that wee might be engrafted.

Then let vs feare, for if God spared not his own true vine, queſtionleſſe, he will not bee indulgent to vs that are wild

Oliues.

Oliues. And let vs know, that when the fulneſſe of the Gentiles is accõpliſhed, God will againe receyue his owne people, and remoue the candleſticke, that both Iew and Gentile that beleeue may bee ſaued by the Lord Ieſus Chriſt, euery one in his acceptable time.

Now is our time, now is the time of the Gentiles ſaluation, now is the time that by this preaching of this Goſpell and miſterie of godlineſſe, God will bee reuealed vnto vs, that wee may beleeue and be ſaued.

God therefore perſwade Iapheth to dwell in the tents of Sem, Amen.

O Lord

Inuocation.

O Lord God, and most gracious Father in Iesus Christ, how wonderfull are thy workes in all the world: For out of the mouthes of Preachers, sometimes very babes and sucklings thou hast ordained strength that thereby thou mightst make thy power the more to be knowne in suppressing the rage and furry of Sathan, the enemie of all mankind, by such weake and feeble instruments.

And this thou hast done O Lord of thine vnspeakable mercy in Christ, considering that we are but dust, and cannot endure the presence of an Angel to speak vnto vs, much lesse are wee able to behold thee in thy glorious brightnesse.

Nay O Lord, no man can see thee and liue: Eternally therefore blessed be thy goodnes, O God, for ordaining so sacred and so safe a meanes, for our know-

knowledge, and acknowledgement of thee, and of him whome thou haſt ſent, Chriſt Ieſus our Lord: For it hath pleaſed thee to put thy word into the mouthes of men, to publiſh it vnto vs.

Thou haſt clothed their hearts with thy righteouſneſſe, to furniſh them with grace. Thou haſt added the power thereof, euen thy ſacred ſpirite to guide vs into all truth, thou haſt ſhewed the effects thereof in the ſanctitie of our liues & good works to thy great glory.

Thou haſt giuen vs the ioye thereof in the ſongs of holy ones, to our ſolace, and the end thereof, in the ſaluation of our ſinfull ſoules and bodies to our eternall felicitie in heauen,

O Lord, who can ſufficiently extoll thy Maieſty for this thy ſurpaſſing fauour towards vs? Let vs entreate thy goodneſſe for Chriſt his ſake to ſtirre vp, and quicken our dull hearts to a

thankefull acceptance of this thy blessing. Make vs to loue the preaching of thy word, that sacred Ambassage from heauen, that wee may bee throughly reconciled vnto thee. Make it the sauour of life vnto vs, and let it in no wise bee the sauour of death vnto vs, or any of vs.

Make vs to thinke reuerently of these whom thou hast seperated, and sent to be the lights and guide of this world, cause vs to esteeme of them preciously, to loue them heartily, to pray for them effectually, and to heare them with all possible respectfulnes, as people knowing that he that heareth them, heareth thee, hee that receyueth them, receyueth thee, hee that regardeth them regardeth thee, and hee that doth for them, doth for thee, as people knowing it is thy Word they preach, thy holy will they teach, thy heauenly worshippe and diuine seruice they entreat

vs

s to embrace, as people know-
g that the glorie thereof is
ine, the good thereof is ours,
ento the saving of our selues,
d children in both worlds.

O King of Heauen, giue vs euermore of this Manna, the Angels foode, of this water of life, of this celestiall treasure, of this fruite of life, of those songs of Sion, of this speech of Canaan, of this salt of the earth, of this light of life, of this dew of Hermon, of this name of Iesus, of this eternall Gospell by the preaching of thy holy will. As we heare it O Lord, let it distill into our soules as thy holy unction, Let it stirre our harts as thy power: Let it bowe our wils to thy obedience, as thy counsell: Let it sanctifie our liues as thy ordinance, let it prepare vs throughout for thee O Lord, and for the glory of thy grace for euer.

Humble our hearts with

the remembrance what wretches we were without this reuelation of thy Sonne. Say vnto vs, you were dogs and might not eate the childrens breade, you were hogges, and might not haue these pretious pearls cast vnto yo you were as vncircumcised Philistines, as cursed Canaanites as diueliſh Samaritans, as Heathenish Pagans, as Turkish Infidels: But I haue waſhed, purged purified and ſanctified you with my grace, I haue called you by my name, and I will bleſſe you for euer.

O Lord God, Graunt that wee may eate but the crumme vnder thy table, that wee may touch but the hemme of thy veſture, that thou wilt but ſpeake the Word onely, and we wretches ſhall liue, ſhall bee healed ſhall bee happie to thy prayſe for euer.

Say Lord vnto our ſoules, I am your ſaluation. So ſhall we

reioyce, and bee gladde all our dayes, so shall wee study to set forth thy honour, and will vow the sacrifices of thankefulnesse both of soule and body, in our selues and children for euer.

O heare vs King of Heauen, and grant these blessinges of thine to be continued vnto vs, & to our seed to al our generation, for the merites of thy deare Sonne Christ Iesus our most gracious Redeemer, Amen.

GOD

GOD BELEEVED on in the World.

Explication.

The first day of the weeke.

THat the World should beleeue in God, is the mystery of mysteries. First, that the World should beleeue in GOD, in the vnitie of his essence, and Trinity of existence, Then to beleeue God in the verity of his written word: And lastly, to relye vpon God in the assurance of his loue for his promise sake: this (I say) to know is eternall life, and for the World to know it, is a world of wonders.

For how should the World come by this saving knowledge

ledge? Take the World as in holy writ it sometimes signifies the reprobate, of whome Christ sayth, *I pray not for the world*, that is, for the reprobate of the world, these beleeue not. Take it Cosmographically for the frame of heauen, and of earth, contayning the firmamentary, and elementary regions, these parts are not capable of such mysteries: but vnderstand it of the Elect people of God, inhabiting within the limites of the knowne Christian world, and elsewhere dispersed and scattered vpon the surface of the whole earth (as it is taken in this place) and then this mystery will bee reuealed vnto vs. Iohn 17:

For otherwise as the world is more generally taken for the people of the world. It is altogether set vpon wickednesse. 1 Iohn. 5.

1 Ioh. 14. *The World receyues not the Spirite of truth, The Worlde knownes not God, , The world is at defiance with God,* as may plainely appeare by the contrariety betwixt God and the world.

Gal. 5. *The spirit of God being loue, ioy, peace, long suffering, gentlenesse, goodnes, faith, meekenesse, and temperance. The Spirite of the World being adulterie, fornication, vncleannes, lasciuiousnes, idolatrie, witchcraft, hatred, variance, emulation, wrath strife, seditions, hypocrisies, enuyings, murthers, drunkennesse, & reuellings.*

How could it euer be thought that these thinges so contrariantly opposit, should euer accord? Yet behold this great mysterie, for this malignant, contrariant, exorbitant, refractory World is conquered by holy faith in the bloud of Christ, and multitudes

titudes of millions in the World, (albeit not of the World) Liue, loue, and beleeue in God amidst the furious, cruell, and deadly rage, hatred and bloudy cruelty of many miscreants, and infidell worldlings.

So that now God hath purchased by faith a world of people to himselfe, called out of the vniuersall masse, and multitude of people in the World, to know, and acknowledge him to be their God and Sauiour.

This is the sence of these words. And the sacred scriptures call those the Worlde, whom God hath thus called out of the world, because for their sakes onely this world was made, and this world is as yet preserued, and all things continue as from the beginning. 2. Pet. 3.

But when God hath

his full number of theſe his choſen people out of the world, then this world ſhall haue an end, and there ſhall bee a new Heauen, and a new earth, wherein ſhal dwell righteouſneſſe.

To theſe his redeemed people in the world, God made his promiſes, both of the promulgation, extenſion, and augmentation of this Kingdome of Ieſus Chriſt his Sonne.

Firſt, that the extention thereof ſhould be as large, as is the expanſion of the Heauens, and ſo great, that it ſhould encircle, and ſurround the earth.

Secondly, that the dominion thereof ſhould bee from ſea to ſea. *And from the riuers vnto the end of the world. The kings of Tharſis, and of the Iſles ſhould bring preſents, yea all Kings ſhould fall downe before him*

Pſal. 72.

him, al nations ſhould ſerue him.

Thirdly, that *Chriſt ſhould redeeme vs to God by his bloud, out of euery kindred and tongue and people, and Nation.* Apoc. 7.

Fourthly, that there ſhould bee ſo great *a multitude of beleeuers of all Nations, Kindreds people and tongues which ſtand before the throne, and before the Lambe, that no man ſhould bee able to number them.* Apoc. 7.

The performance of which propheſies, and promiſes God ſhewed moſt powerfully in the very commencement of this conqueſt of faith: For *Peter* conuerted in one Sermon three thouſand, and Act. 2. in another Sermon, fiue thouſand ſoules that beleeued, and turned to God from their iniquities. Act. 4.

So mightily, yea ſo ſuddenly grew the word of God, and preuayled, yea, it is truely obſerued both by

by *Suetonius* in the life of *Nero.* and by *Tacitus* in the firſt booke of his Hiſtorie, beeing enemies to Chriſt & Chriſtians, and alſo by *Tertullian* a friend to Chriſtians, in his Apologeticall exhortation to the Gentiles, that the multitude of beleeuers was ſo great in the Primitiue Church, euen amidſt thoſe furious, bloudy butcheries, and wofull perſecutions, that their ſtrength and puiſſance, (if they ſhould haue waged warre) was oft times a feare and terror, euen to the very perſecuting Emperours themſelues.

This was exceeding ſtrange, that a World of people ſo diſſonant, ſo diſſolute, ſo aliant, ſo repugnant to God, and to goodneſſe, ſhould become ſo plyable, ſo flexible, & ſo obedient to

to ſubmit, and ſubiect themſelues to the yoke of Gods celeſtiall direction.

And albeit this very acte of beleeuing, may ſeeme very maruellous vnto vs in it ſelfe, yet the ſtrange means whereby this victorious conqueſt was wrought by Chriſt in reducing the world to the act of faith, was indeed incomparably wonderfull, and aboue mans capacitie to conceiue.

For Chriſt Ieſus the Sonne of God, when hee made this conqueſt of the World by faith, did not proclaym to the world (as king *Cyrus* did whē he intented his conqueſts) great pay, worldly promotions, magnificent titles, and honourable entertainements for his voluntaries, and Followers, neither did Chriſt proffer as the diuell did, *All this will I giue thee (ſhewing all the kingdomes of the world) if thou*

thou wilt fall downe and worship me: nor as the licentious Turk doth, grants libertie of wiueving, to what number of women men will, & of thriuing by what calluſions, and deuiſes men can (ſo they doe no violence) to all that embrace his Mahumetaniſme, nor yet as the moſt Turkiſh Pope vſeth, who grants pardons, and indulgences from all kinde of puniſhments, to all his Peccadilloes whatſoeuer.

Turciſſimus Papa, ait. Luth.

For then Chriſt doubtleſſe might haue had followers on a ſudden more then enough. But behold, and conſider the iniunctions, motions, and perſwaſions that Chriſt vſed to moue the world to beleeue and then tell me (Beloued in our Lord) if this be not a ſecret and hidden Myſterie. The very firſt mandate that Chriſt ienioyned to thoſe that meant to follow him was, *Repent*

pent yee: that is, Bee of another minde, and leade another life then you haue done heretofore: Become new creatures; that is, leaue off to doe euill, and learne to do good. Mat. 3.

This was no lesson for the selfe louers of the world to learne, and of these there is an infinite number.

By this doctrine Christ might lose all the nice of the world, and all that were wedded to their owne selfe likings.

Another iniunction was, *In the world* (if you will bee mine) *you shall haue augariation and your hearts shall bee pierced through with many sorrowes.* Ioh. 14. This was no coppie to bee taken out by the effeminate, delitious, and delicate persons of the world.

A third was, *You shall bee hated of all men for my names sake* (saith Christ.) This was no

no condition to obligue faint and falſe hearted cowards of the world.

A fourth was, *He that loues his life ſhall loſe it.* This was not the way to winne a worldling: notwithſtanding all theſe, and other ſuch like more conditions and entertainments, euen to exquiſite torments, yet I ſay, what euer could be ſayd or done to the contrary by the infidell party, in all the bloud and butchery of Gods Saints, behold yee the power of God in this wonderfull conqueſt of the world by faith.

For a Centurion beleeues euen to life, albeit Chriſt is abſent from doing any act, & ſpeakes this in the words of a beleeuer. *Say the word onely O Lord, and my ſeruant liueth.* Mat 8.

A *Canaanitiſh* woman beleeues to health, if ſhe might eate but the crums that fall from

from the table, or touch but the hemme of Christ his vesture.

The good theefe beleeues to saluation in Christ Iesus, whom he beheld fastened to a crosse laden with disgracefull reproches, and scoffings, forlorne and forsaken of the whole world, strugling in his great dolours, gasping, gaping and weltring in his owne bloud. Oh wonderfull power of faith! Oh maruellous work of God! Is there any reason to bee yeelded hereof? Are there any causes of this so rare so maruellous a change in the heart, and resolution of man. No surely, *Mans reason in this poynt is but as a beast*, (as *Ieremie* sayth.) But Almightie God hath his reasons for it, most pregnant, & most powerfull. Luc. 23. Ier. 14.

For this beleeuing in Christ being an act of the vnderstanding

derſtanding, aſſenting to Godsdiuine truth, at the commandement of the will, ſo moued by the grace and ſpirit of God, ſheweth that it is the power onely, and ſpirit of God that inclineth our hearts to beleeue, as the firſt mouing cauſe thereof.

1 Spiritus SS. cauſa fidi procatarctica.

This was the reaſon why *Lydia* the *Thyatirian*, hearkned to *Paules* preaching, which many other did not, that heard the word notwithſtanding, as well as ſhe. For the Text ſaith, *God opened the heart of Lydia, that ſhe attended the the words of Paule*, that is to ſay, She attended not, vntill God openeth her heart.

Sp. eſt qui ſenſum dat, & aſſenſum mouet. Bern. Act. 16.

The inuiſible finger of God being as you ſee a golden key to vnlocke our ſteely hearts, that may ſee, perceiue, and be moued to ſeeke after God for our ſaluation.

And this is the reaſon why the

the Scripture calleth this cause *The spirit of faith, or the spirite of beleeuing.* 1. Cor. 4.

Gods second cause of our beleeuing is his blessed, and holy word read and preached as the ordinarie means of our faith, which worketh vpon two forcible, and perswasiue sensesthe eye, and the eare, the one for the reader of the word, the other for the hearer of the word preached, or read. 2. Verbum prædicatum est causa demi-vrgica, & via ad verbum genitum.

For the eare, God hath ordayned a voyce to call vpon vs by the paynes of preaching.

For the eye, his sacred word is written, or printed, that it may be read, and vnderstood of vs and our children, and this is the cause of our beleeuing which is called, *The word of Faith.* 1. Tim. 4.

Aske a Christian then why he beleeues the Trinitie in Vnitie,

Vnitie, and Vnitie in Trinitie: his anſwer is, becauſe the Scripture records it, there is the word of faith, but reply vpon him, and aske him why he beleeues the ſcriptures, his reaſon is, without reaſon in himſelfe, for he ſaith *The finger of God is there.* If you vrge and ſay. *Why doeſt thou beleeue, and I do not, I heare the word as well as thee?* Saint *Paule* will anſwer with an out crie, *O depth!* That is a matter of amazement, not of argument, ſaith S. *Ambroſe.* But what might be the cauſe that ſtayeth and vpholds the hearts of the ſonnes of men alongſt the miſery of this life in this word of beleeuing? Surely eternall life the ſaluation of our ſoules, the laſt article of our Chriſtian faith, is the finall cauſe, and anchorholde of our beleeuing in Chriſt Ieſus.

3 Vita æterna cauſa fidei teleiotica. 1. Pet. 1.

For

For the hope whereof, the holy ones of God purge thē-
selues, both in soule and bo-
dy, that they may be accepta-
ble vnto God through Iesus
Christ our Lord. And there-
fore S. *Peter* calleth eternall
life the end of our beleeuing
euen the assured glorification
of soule and body, which by
faith wee expect in the other
world. In respect whereof al-
so it is that this faith goeth not
alone, like somebankrupt, but
is royally attended with a
troupe of good works, sem-
blable to the causes thereof.
For the spirit of faith is not
barren, but is in continuall
motion in stirring and quick-
ning vp the harts of gods chil-
dren euery day to goodnes.

1. Ioh. 3.

Neither is the word of faith
verball onely, *But liuely and
mightie in operation, and sharper
then any two edged sword, & en-
ters throgh, euen to the diuiding
a sunder of*

Heb. 4.

of the soule, and the spirit, and of the ioynts, and the marrow, and is a discerner of the thought, and the intents of the heart.

The people of God therefore whose hearts are thus powerfully moued by the spirit of faith to beleeue, and thus effectually counselled by the word of faith, to liue well, endeauour nothing else but that their liuing may be answerable to their beleeuing, that so their soules might bee saued. For this sacred faith of Christ, first of all purifieth the heart; now if the fountaine be cleare and cleane, the whole streame that issueth thence will be cleane also.

Act. 15.

Secondly, this faith of Christ worketh by loue, and bringeth foorth good workes. I should euer therefore distrust that I neuer was a true beleeuer, vnlesse I felt my heart sanctified by grace, and my hand

hand working the deedes of charitie. This doubtleſſe was the faith of the primitiue world, while the bloud of Chriſt was yet warme in the hearts of thoſe beleeuers.

Witnes all thoſe Churches Colledges, Hoſpitalls, Endowments, Rents, Reuenews Lands, Liuings, Penſions, and all other ſuch donations, and conſecrations appropriated, and giuen to the maintenance of religion and learning, to the ſuccour of the poore, and to the perpetuating of Gods worſhip here on earth, vntill the ſecond comming of Chriſt.

For the people then liued, and beleeued, as men knowing that the faith of Chriſt is not fruitleſſe, and that by the fruites therof, they are aſſured of their election paſt; and of their perfection by Chriſt to come: that their good deedes

ſhould follow them where
Apoc.14. nothing elſe could, and that according to the proportion of their workes, wrought in earth by grace in Chriſt, they ſhould through the mercie of God, and not of merit bee allotted a portion of happines
act.2. hereafter in the heauens. And therefore vnderſtanding their weldoing here, to be neceſſarie to their well being for euer, they ſtudyed nothing elſe but to goe on in that race of goodneſſe, that they might attaine at the laſt the bleſſed end thereof, euen the reward of mercy promiſed vnto them by the word of faith written vnto them in the bloud of our faith, ſealed, & aſſured vnto thē by the death of our faith, ſtirred vp & moued herevnto by the ſpirit of faith Chriſts vicegerent on earth, whoſe they were, encouraged thereunto by the bloud of ſo

many

many faithfull beleeuers that dyed for the faith of Christ, and continue therein vnto their liues end, by the exuberant, and abundant riches of Gods mercy in Christ Iesus their Ruler, and Redeemer.

M O

Application

O Bleſſed *Paule*, faithfull and beleeuing was the world, when as yet the bloud of Chriſt was warme in mens hearts, and when the faithfull beleeuers inflamed with the loue of God, and ouerioyed with the glad tydings of the Goſpell, thus beſpake Gods ſeruants that preached this faith vnto them. *Bleſſed in the*

Act. 4. *Lord, will our goods pleaſe*

Gal. 3. *you? Behold we lay them down at your feete, will our eyes do you good? Take ought of ours that is neere, and deere vnto vs,*

Apoc. 12. *euen our right eyes. Will our liues ſteede you? Wee eſteeme them not for the teſtimonie of the faith of Ieſus Chriſt*, as for all manner of tribulations that can happen for Ieſus Chriſt ſake, *We accompt them not worthy of the glory that ſhall bee reuealed.*

A bleſſed and beautifull face

face of time it was (O *Paule*) when the prime beleeuing Christians had no other fault found in them, no not by their verie enemies (as *Plinius Secundus* an heathen testifieth to *Traian* the Emperour) but this was all hee could certifie against them to the state, that they oft times assembled themselues together before day in the caues, and holes of the earth to sing Psalmes, and prayses to the Lord of life, Christ Iesus, which seruice for feare of persecution they durst not performe publikely.

O then was the time (holy *Paule*) that faith wrought by Gods loue, and not by selfe loue, by good workes, and not by goodly wordes, what time the beleeuing Christians were knowne not to bee of the tribe of *Naphtali*, giuing goodly wordes, but Gen. 49.

of the tribe of *Ioſeph* beeing fruitfull boughes, *euen fruitfull boughes by a Well, whoſe branches run ouer the wall.*

When *Placilla* the wife of *Theodoſius* a beleeuing Empreſſe, would reſort vnto the Almes houſes, and Hoſpitalls of the poore to ſee them ſuccoured and releeued, and when her nice Gentlewomen that wayted on her, would dehort and diſſwade her not to debaſe her ſelfe to come into ſuch meane places, and neere ſuch naſtie people, ſhee with teares in her eyes would reply, and ſay:

O I wou'd not doe this and this onely, but ſo, and ſo yea much more for the loue I beare to my Saviour Chriſt, and to his bleſſed members how meane ſoeuer they bee, for I owe him my ſelfe and all I haue, ten thouſand wayes.

(O

(O ſacred *Paule*) that was the time when men beleeued, and loued God ſo ſweetely, that they would not bee allured by the enticements of the world to fall from the faith of Chriſt, as did couetous *Demas*, they beleeued, and loued him ſo wiſely that they could not bee deceiued with the vanitie of wretchednesſe to fayle in their ſacred ſeruice as did prowd hearted *Diotrephes* that loued the prehemi-nence, they beleened and loued God ſo reſolutely that they could neuer bee vtterly vanquiſhed either by ſinne, death, or Sathan as many millions of vnbeleeuing, and miſbeleeuing Chriſtians are.

But Ó bleſſed God of heauē, & earth, how is the caſe in theſe ourdaies altered. For the diuell hauing heretofore rayſed vp diuers hereſies, and ſchiſmes in all ages to hinder,

peach, and vtterly to ouerthrow this ſacred acte of beleeuing and true ſeruice of God, as firſt againſt the faith of Gods creating the world, he rayſed vp the *Marcionites*, *Carpocrations*, and *Nicolaitans*, againſt the word of grace and redemption of man by Chriſt, he ſtirred vp the *Ebionites*, *Gnoſtiques*, *Arrians*, and *Sabellians*, and againſt the aſſurance of glory for his Saints, hee enraged the auncient *Cathari*, *Pepuſians*, and *Anabaptiſts*, and many other ſuch like damnable miſcreants, againſt all the articles of our Chriſtian faith, but now in this dotage of the world, he like curſed *Caligula* (that monſter of men) wiſheth this holy people that beleeue in Chriſt had but one head, that hee might ſtrike it off at once, euen with this one blow, and helliſh blaſt,

There

There is no God, to the vtter abolishing of all the ground worke of our Christian faith. Oh that the diuell could but wish this onely, as hee desired once to sift and winnow *Peter.*

Psal. 14.

But it is a thousand pitties to see and behold how much he hath preuayled with millions of thousands, euen in the Christian world. Else how durst so many damned miscreants insult, euen ouer God himselfe. *Let him make speede and hasten his workes that wee may see it.* Yea that dare breath defiance, and out face Gods iudgments by denying them, and saying:

There is no plague, this prophesying is but words, this preaching is but winde, and in the ende fall away from all that is called God, as did *Pharaoh,* saying:

Who is God that I should serue

him? and what is Iehouah that I ſhould yeeld vnto him? Theſe are ſuch againſt whom there is no law in England, which is to bee feared will bee the prouoking of Gods iudgements vpon this our Land, and ſtate in particular, wherein there is ſo much care taken; and ſo many good lawes made and that moſt worthily, for the preſeruation of the kings crowne and dignitie, that whoſoeuer ſpeaketh againſt it is held a curſed Traytor, and that moſt iuſtly, and is worthy to die an ignominious and cruell death, and that moſt deſeruedly, yea particular and priuate mens caſes, their lands, liuings, titles, pleas, and wrongs are by good, and wholeſome lawes redreſſed, yet there is no extant and poſitiue Law, Statute or Ordinance

nance against these impeachers of this holy faith, and against the open cursed, and damnable Blasphemers, deniers, and defiers of the eternall God.

Oh England, this is a worke worth the best intendments, consultations, and determinations both of thy Princes, Peeres, and people that such hellish roaring Boyes, and such damned crues may not once bee named within the territories where thy renowned king is stiled the defendor *of the faith*.

For wee see that of such as make profession of faith, the Oracle of faith telleth vs, 1. Thes. 4.
All haue not faith.
God sent *Noah* in the worlds infancie to preach this faith of the *Messias*, *Abraham* in the

worlds childhood had the ſigne of the couenant of this faith for the ſame purpoſe, *Dauid* in the worlds youth beleeued, and defended the ſame. The Prophets in the worldes middle age guided the beleeuers vnto it, Gods owne Sonne in his firſt comming preached it to the worlds old age, his Apoſtles and Preachers, to this our age, the worlds dotage, and all theſe found vnbeleeuers, and miſſebeleeuers in all their times. And laſt of all, when Chriſt ſhall come againe to iudge the liuing and the dead: *Shall he finde faith on the earth?*

In his firſt aduent hee had not (as he himſelfe affirmeth) where to lay his head, but when he commeth againe to iudgement, hee will not haue where to ſet his foote, if the world

world continue as it hath done along time, eloyning from Christs Church, and spoyling it of the meanes of the Gospells preaching, those sacred donations & endowments which the faith of the former and better ages consecrated, as the lands and reuenewes of Iesus Christ the Sonne of God heere on earth, for the perpetuating of his ministerie and seruice. No beloued these are the dayes of sinne, and wherein sinne aboundeth, because the loue of God in the world waxeth cold. Mat. 24.

These are the dayes where in such a faith is professed by many, that is, no where to bee seene by good workes but hard onely in some certaine goodly wordes, such a faith as I told you before was the faith of *Lucius* learned Parrot like, and tunable to the eare,

eare, hauing no ſemblance, or qualitie of Gods ſpirit in it, but onely this, that not working by loue it is inuiſible.

Africa was accounted in auncient time the mother of monſtrous ſhapes, but *Europe*, Chriſtian *Europe* is become the grandmother of many ſtrange wonderments. For, as Saint *Auguſtine* ſayth, *Hee that beleeueth not now, ſeeing the world beleeueth, is a prodigious, and portentous amazement to himſelfe.*

And many there are who albeit they liue in the profeſſion of this holy beleefe, yet they profite not in it, becauſe they abuſe the holy meanes thereof, neither doe they practiſe the religious manner, and methode of attaining vnto it.

For firſt, they abuſe the meanes, by comming irre-

irreuerently and irreligiouſly not as beleeuers to heare the Word of this faith preached.

Elias Gods Prophet when hee comes where he heareth God, hee couereth his face, with his mantle in reuerence of Gods Maieſtie: For beleeuers, the nearer they come to God, the more modeſt they are. 1 King. 19.

Ezechiel hearing GOD ſpeake vnto him, wanting a vayle, falles with his face to the earth, making the earth his mantle, to ſhew his reuerence, and feare to Gods maieſtie. Ezech. 1.

Peter ſeeing Chriſt comming towards him, cryeth out, *Depart from mee for I am a ſinnefull man*, as acknowledging he was not worthy to breath in the place where Chriſt was.

Abraham, when hee talkes

talkes with God about *Sodome*, ſayth thus, *Let not my Lord bee angrie, if I duſt, and aſhes ſpeake vnto him.* Gen. 8.

And the Syrophenician comming to receiue comfort from Chriſt, *ſtands behind him daring not to ſpeake*, but entendeth onely to touch, not his body, nor his garment, but euen the very hemme of his veſture, and ſhee receyued a comfortable compellation from Chriſt, for hee owned her, and ſayde, *Daughter, bee of good cheare, thy beleefe hath ſaued thee.*

For the more vereecundious and modeſt wee are in this our hearing of God, and in our comming vnto him, the more bright and beautiful wee are in his ſacred ſight. If wee would thus ſerue the Lord in feare, and reioyce before him with trembling, wee ſhould not goe ſo often to Church

Church, and ſo often return againe neuer the better, oft-times the worſer, wee ſhould not ſo often heare in vain, nor ſo often ſee, and not diſcerne.

But the manner is now with many to come, as ſathan did (for company or cuſtom, or worſe) came alſo when the ſons of God were aſſembled before him to the diuels Chappell, according to our Engliſh Prouerbe, *Where God hath his Church, the Diuell hath his Chappell*

For euen in the great aſſemblies while ſome are there hearing the word attentiuely, others ſleepe profoundly, while ſome reade, others prate, while ſome lift vp their eyes to heauen, others point out the finger to note ſome vanity in the next pue, while ſom pray, others ſcoffe, while ſome ſing others curſe, while ſome ſigh for their ſinnes, o-

thers

thers laugh at sinne, & while others sit hearkening to the Sermon vnto the end, others make hast to bee gone, and thinke euery houre two, vntill they heare the *Peace of God*, which they will scarce vouchsafe to take with them, nor the *Grace of GOD* neither.

Cease therefore to maruell at our fruitlesse hearing the Word, if this bee our demeanour: when we present our selues before our God: were we perswaded of God, as wee ought, (and surely, hee that will come to God, must beleeue that God is) and of his sonne Christ Iesus, of whom the voyce from Heauen (and not from men) was this, *Heare him*; wee could not thus abuse our time, when wee assemble our selues to heare this Word of faith preached vnto vs.

Mat. 17.

But

But thoſe that thus demean themſelues, the Propheſie of *Eſay* is fulfilled, which God in his iuſt iudgement bringeth vpon them for their neglect of him in making their hearts fat, Their eares heauie, and their eyes dimme, that they may not ſee with their eies, nor heare with their eares, nor vnderſtand with their hearts, and ſhould bee conuerted, and God ſhould heale them, Theſe are ſuch that come into the houſe of God without feare, and offer the ſacrifice of fooles, for albeit they liue wickedly, yet they imagine that they haue made GOD beholding vnto them for ſitting an houre or two in his ſeruice. Eſay. 6.

It was otherwiſe in Saint *Iohn* the Diuine, who in heauenly meditations and ſeruice of God, was rauiſhed in the Spirite, on the Lordes day, Apoc 1.

day, and in that holy extaſie, heauen was opened vnto him, and hee ſaw God, the Angels, the Elders, and the ſoules of the Saints clothed in white robes; whereas theſe diueliſh hearers are ready to faint for water; yet ſit (as *Hagar Abrahams* bondmaide did) by the fountaines of waters, and doe not ſee them, & are ready to periſh for foode, and yet doe not ſee the heauenly Manna that is reached out vnto them.

And as they thus abuſe the holy meanes of their beleeuing; ſo alſo they vſe not the heauenly and orderly proceeding in the practiſe of their beleefe. For a true Beleeuer at his very firſt awaking in bedde, is preſent with God in his thoughts, words and meditations, as *Dauid* ſpeaketh: and after hee is vp, hee taketh vnto him bleſſed wordes as

Ho-

hea directeth eyther publikely or priuately, and offereth God his morning ſacrifice in prayer, and then addreſſeth and addicteth himſelfe to his calling, and therein abideth, performing his earthly vocation with an heauenly mind. Hoſh. 14.

And if a true beleeuer happen into any company, he ſits oft times ſtill, and retired to himſelfe, watching and waiting oportunity when hee may ſpeake words, that may miniſter grace vnto the hearers.

And if a true Beleeuer haue any leyſure (not that hee will bee at any time idle) he ſayth to himſelfe, *Now will I retire myſelfe into my cloſet, and there will I powre out my heart vnto my God.*

If a true beleeuer proſper in the worke of his handes, he is thankefull, and not proude. If hee ſuffer aduerſity, hee makes

makes his patience knowne vnto all men, without murmuring or repining, aſſuring himſelfe that it proceedeth not of Gods hatred, but of his ſingular loue toward him that hee is afflicted, for God delighteth not in the miſery of his Creatures, for if hee did, hee would neuer haue made man a Paradiſe to liue in, euen in his innocency, but God knoweth in his wiſedome, that by afflictions his deareſt children are weaned from the loue of the World, and take liking of the other world.

And thus hauing paſt the day, recalling to mind Gods great mercies, recounting his owne many and manifold infirmities and imperfections, magnifieth Gods faueurs in all, craueth pardon for his great vnthankefulneſſe, and ſo repoſing himſelfe in bedde

as

in his Sepulchre, hauing now made, as it were, his laſt will to God, acknowledging himſelfe a ſtranger, and Pilgrime here, as all his Fathers were, and beleeuing that the time will come, that as he is awaked, and riſeth from bedde in the morning: ſo ſhall he bee rayſed from his graue, and ſleepe of death, to liue with GOD in Chriſt eternally.

But the vnbeleeuers and fruitles profeſſors in their carriage, are quite contrary. For their awaking is to euill, and that is euer preſent with them. Their morning Mattens is curſing and ſwearing, and that ſhall diſtill one day into their bowels as water, & like oyle into their bones.

Their vocation is to bee buſie bodies in other mens matters. Their ſociety is to ſeeke out the riotous

to

to runne with them to excesse, their retirednesse is to study out mischiefe, to complot against their brethren, & to circumuent by politique stratagems their harmelesse associates.

If these prosper, no man is able to endure their pride, their disdaine, their curiosity, their statelinesse. If they bee afflicted, the whole Countrie shall ring of their impatience, murmuring, rauing and blasphemie.

And thus hauing lost the day, they couch themselues in their beds of beastlinesse at night; as if they had made a couenant with death, and the diuell neuer to be good; This is the fruit of infidelitie, and thus godlesse professors demeane themselues, as if *Barrabas* had suffered, and Christ had beene let goe, as if Christ were yet in his graue and

and that *Caiphas* ſhould bee iudge of quicke and dead.

But true beleeuers, know that without faith it is impoſſible to pleaſe God (let vs prate what wee will) and whatſoeuer is not of faith is ſinne, (let vs doe what wee will) and this faith muſt worke by loue, or elſe all is in vaine, let vs liue how we will, let vs then begge this bleſſed boone of God, that wee may beleeue, and that hee would helpe our beleeuing, that wee may haue both the groundworke of faith to builde vpon, the truſt of faith to reſolue vpon, the boldnes of faith, to approach neere vnto God, and the full perſwaſion of faith to die in, that ſo wee may goe on from faith, to faith, vntill wee haue our perfect bliſſe in Chriſt for euer. Albeit our condition be, that wee liue in theſe laſt,

Saluifice fidei tribuuntur hi quatnor Tituli.
1 ὑπόστασις
2 πεποίθησις
3 παῤῥησία
4 πληροφορία.

last and worst times, as *Lot* in *Sodome*, and as *Abraham* in *Vr*, of the Chaldes, yet hauing the rocke of our faith in Heauen, the Father determining, the word directing, the holy Ghost mouing, and these 3. are one, hauing the records of our faith on earth, the Spirit witnessing to our Spirite, that wee are the sonnes of God, the water of Baptisme, the seale of our Redemption in Christ, the bloud of the holy Martyres, as the signes of the power of faith in weakenesse, and these three agree in one, wee may bid defiance to the Diuell, and quiet our conscience in Christ for euermore.

1. Ioh. 5.

Concluding, that wee can be iustified no other way in the sight of God, but onely by this holy faith in the bloud of Iesus; but beeing there by once iustified, wee are in di-

rect

rect order towardes God, wee are through the gate, and in the happie way that leadeth to *Abrahams* bosom, euen eternall life.

For God can direct vs in the best way vnto himselfe, that leadeth to euerlastiug felicitie, in turning vs from our euill wayes, and returning vs to himselfe by repentance, and so on to good workes, the assurance to our selues, of our election in CHRIST, from good workes to Gods mercy, and from thence to glory, whereinto this faith teacheth vs, that CHRIST is already entered, and whether hee will vndoubtedly bring all that loue him, that looke and long for his comming, to consummate and perfect this our holy seruice in the Heauens, where is the fulnes of ioy, and happinesse in

the preſence of God for euermore.

O Lord, I beleeue, helpe my vnbeleefe, and encreaſe my Chriſtian faith.

WOHI

Inuocation.

WOnderfull art thou, O Lord God in thy manifold works, marueilous in thy Almighty power, and vnsearchable in thy diuine secretes. The goodly frame of heauen and of earth shew thy power, the disposition of all things therein tell of thy great wisedome, and the passages of so many millions of particulars, point out this gracious prouidence in all, and yet the workes of thy mercies surpasseth all this: For which, O heauenly Father, wee magnifie and praise thy name, and multiplie our thankefulnesse vnto the in Iesus Christ from day to day: For it hath pleased thee, good Father, to elect vnto thy selfe, and to call out of this Worlde, out of this world, (I say) beeing a sincke of sinnefulnesse, a deepe den of despayre, an Asphaltites of all filthinesse, a dead sea of sensuality, the vale of the children of Hinnon, a Babylon of beastlinesse,

lineſſe, a Sodome *of ſorrow, a* Gomorrah *of vngodlineſſe, a* Seboim *of ſecurity, an* Adamah *of Adulterie, and a* World *of wickednesſe: to chose (I say) out of this route a remnant of people to bee thy beloued Spouse, and wife of the Lambe, to bee a royall Prieſthood, an holy Nation, a peculiar people, the loue of Christ, all faire, vndefiled, and without spotte, the onely Doue, to bee like an Orchard inclosed, a well sealed vp, a fountaine of liuing water, a Paradise of all pretious, delectable, and desirable fruites, and to be the mysticall body of Christ, which hee doth quicken with his owne spirite.*

And these heauenly Father, thou hast sealed with thine owne signet, dignified with thine owne fauours, and as it were diesied by thine effectuall and sauing grace, in giuing them the holy faith of thy Christ, and our Iesus

thine

thine onely ſonne, and our Sauior, to purifie their hearts, to purge their conſciences from dead workes, to ſerue thee the Father of light, and life, and ſo to be bleſſed by thee with light and life euerlaſting. O Lord now behold mee poore ſilly wretch, that lyes here beneath in this miſerable world, creeping in the duſt, and crawling in mine owne infirmities, My ſoule cleaueth vnto the ground, my belly vnto the earth: I haue nothing in mee but ſinne, ſenſuality and ſhame. Blind I am in mine owne vnderſtanding: for I know thee not, obſtinat in my will, for I little regarde thy Counſels, corrupted in mine affections: for I haue no minde vnto thee. My parents were of this world, I am borne in the world, and the world is all, my ſilly ſelfe looketh after, I cannot attaine to ſo much, as to know my ſelfe, how then ſhould I know, and diſcerne thinges

aboue my ſelfe? much leſſe vnderſtand the things that appertaine vnto thee (O Father) and to the glory of thy Kingdome. Euery good and perfect gift commeth from thee, who art the Father of lights. O bowe downe thy goodneſſe then vnto mee, moſt mercifull Father, and extend thy bounty vnto me poore wretch, that moſt humbly deſires thy grace and fauour, that thou wouldeſt bee pleaſed to giue mee a portion and meaſure of thy bleſſings in the faith, and fauour of thy ſonne.

Grant vnto mee faith, O Lord, without the which, I cannot pleaſe thee, without the which I cannot hope for any good, nor haue any euidence of theſe things which are not yet euident, without the which I cannot come to Chriſt, nor doe any good works, nor bee rayſed from ſinne, nor know thee O God, nor reſiſt the Diuell, nor ouercome the world,

nor

nor be iuſtified, nor bee ſaued.

O bleſſed Father, grant this mercy vnto mee, without the which I deſire not to be, without which I cannot bee, but a Cimmerian wretch, a ſtranger vnto thee, an Atheiſt, a profane perſon, an Infidell, a caſt away, and a Firebrand of Hell.

What prayſe can bee to thee, O Lord in the deepe, in the land of obliuion, in the place of the damned? Shall the dead praiſe thee?, ſhall the bottomleſſe pitte celebrate thee? ſhall the damned ſing vnto thee? *no, no, The beleeuing, the repenting, the ſorrowfull ſoule for ſinne, whome thou ſhalt ſhine vpon with the light of thy countenance, in the faith of Chriſt, that ſoule (O God) that ſoule ſhall euer bee magnifying thy mercies, extolling thy goodneſſe, and celebrating thy greatneſſe frõ age to age*

What euer I doe, what euer I thinke, what euer I ſay,

without it hee seasoned with this grace of faith, it is sinne. O blessed plant of Paradise, O heauenly Iewell of incomparable valuation.

Deare Father, bestowe this blessing vpon me, shut not vp my life with vnbeleeuers, which shall neuer see thy face, but rectifie me in al parts, to the right vse of the sacred meanes of obtayning this fauour of faith. It commeth by hearing of thy Word,

O sanctifie mee throughout, that I may attentiuely hearken what the Lord will say: For hee will speake peace vnto my soule, and loue to his Saintes, that they returne not to folly.

O holy Lord, Looke backe vpon mine humbled Suite, & signe my petition for thy tender mercies sake in Christ. So shall my Sacrifices bee alwayes acceptable vnto thee, as Abels, *my conuersation holy as* Enochs

nochs, *my preaching powerfull as* Noahs, *my offeringes delectable, as* Abrahams, *so shall I contemne the World in respect of this, as did* Moses *the powers of darkenesse, and the gates of hell, as the walles of* Iericho *shall fall downe before mee, as those did before thy* Ioshuah. *I shall subdue all mine enemies, bee they neuer so many, neuer so mighty, neuer so malitious, as did* Dauid, *& his Worthies, and shall sanctifie all my corrupted actions, & affections, healing that which halted, and binding vp the broken parts, as did thine Holy Prophets. So shall I triumph ouer hell, vanquish death, and liue with thee for euer. O Lord, thou art not wont to quench smoaking flaxe, nor to breake a brused reed, nor to let a repenting soule goe pensiue from thy presence. O looke vpon me with one glimpse of thy counte-*

nance, and enflame mine heart with zeale, that feeles it selfe touched with the fire of thine Alter.

Oh saue me for thy pitty sake, and take mee out of the multitude of vnbeleeuers, that I may seeke, and serue thee for euer.

Distill thy heauenly dewe into my bowels, Let it runne like oyle into my bones.

Let it bee as a fruitful, and effectuall plantation in mine hart, that I may not be one of the number of those, that say they haue faith, and professe it also, but without fruite, but of those who with neuer altering resolutions, treade the trace of that sacred faith that worketh by loue, ouercommeth the world, holdeth alwayes the sacred truth, and leadeth into the wayes of eternall ioy, and happinesse, by thy effectuall and sauing

ning grace.

Grant this O Father of Heauen, for Christ Iesus sake thy blessed Sonne, and mine eternall Sauiour, Amen.

GOD

GOD RECEIVED vp in Glory.

Explication.

The sixt day of the weeke.

THis Mystery of Mankind (you see) hath now led vs from Gods humiliation in the flesh, to GOD iustified in the Spirit, from vision of Angels, to reuelation vnto men, from thence to beleeuing, and now are wee come to the exaltation thereof, for *God was receyued vp in Glory*. That is, Christ Iesus, God and man, in our nature is ascended vp into heauen, to take possession in our nature of that glory, which hee had in himselfe from all eternity, but hath purchased it for

for vs, his redeemed Church, with his moſt precious bloud *For it was neceſſary that Chriſt ſhould ſuffer, and ſo enter into glory.* Not that this was of abſolute neceſſity that he muſt needs ſuffer. For in reſpect of himſelfe this glory was his from euerlaſting, but was neceſſary, he ſhould enter into it by ſuffering, onely in reſpect of vs; that the humiliation of the Sonne of God becomming *Man* might be the cauſe of the exaltation of the nature of *Man*. For when he perſonally aſſumed the nature of *Man*, and became *Man*, *Man* became God Almightie, hauing all power, and a name aboue all names, that the abaſing of the diuine Maieſtie and perſon of the Sonne of God might bee the high aduancing, and exaltation of the forme of a ſeruant.

For

For when God began to be *Man*, and *Man* began to be God, God began to be a *Man* in ſubiection and humilitie, and man to be God in the height of perfection. For if God were humbled as much as hee might be in that he became *Man*, was not *Man* exalted as much as hee might be, in that he became God? Herein vndoubtedly appeared the wiſdome, and power of our God that his Sonne in obedience to the Father beeing abazed to the loweſt degree of humiliation for vs, ſhould by his owne power (and not as *Enoch* and *Elias* were by anothers power) be exalted to the ſupreme height of exaltation in the ſight of all the world both of men and Angels.

Therefore we beleeue that hee which Aſcended is the ſame that Deſcended firſt into

to the lowest parts of the earth. Descended, when his body was layde in the graue; Descended, when his soule separated from the body went to the place where the soules departed were; Descended when his Deitie exhibited it selfe into the lowest pit to the terror of the diuels, and further despayre of the damned: Descended, when the power of his passion did extend it selfe euen to those extreme parts: Descended when he sustered those extreme anguishes and torments which for our sakes, by his Fathers will he was willing to endure. Descended when he deliuered those that deceased before his resurrection, and brought them by the power of his sufferings into the place where they now are. And he that thus Descended, is the same that Ascended farre aboue

boue all heauens to fulfill all things. Euen hee our Lord Chriſt, that in our nature was accompted but a moſt deſpicable man, yea a worme, and no man, that vndertooke our ſinnes the cauſe of his ſuffrings, that endured a curſed death, the puniſhment due for our tranſgreſſions, euen he that in the entrance of this bottomleſſe ſorrow had his ſoule heauy vnto the death, and made ſtrong cries, and teares to bee deliuered, and in the progreſſe thereof, had clods of bloud breaking from him, and when he was deepeſt in, vttered that dreadfull clamor expreſſing a moſt horrible paſſion, *My God my God why haſt thou forſaken me?* Euen hee (I ſay) now triumphes ouer all the powers of hel, and the heauens ſtoope downe, and receiue him vp in glory.

And

And this the power and mighty hand of our God hath wrought for vs to the glory of his great name, which be prayſed and bleſſed for euer.

By *God* wee vnderſtand the hypoſtaticall vnion of the diuine, and humane natures in the perſon of Chriſt Ieſus. By *Receiued vp*, wee conceiue not a momentany but by degrees of time a locall motion aſcending from an inferiour place to an higher, and by *Glory*, is meant that hee was exalted aboue theſe viſible heauens, and receiued throgh the ſpheares, the cataracts of heauen opening vnto him, euen that hee might ſit at the right hand of God in great Maieſty and higheſt glory for euermore in the heauēs of the bleſſed. The circūſtāces of this article of our Chriſtian faith, is moſt euidently in all the particulars ſet down in holy writ. The

The place where he was receiued vp, was mount *Oliuet* neere to *Ierusalem*, the cittie where he was so abased, euen there (there I say) was hee taken vp into the glory of the father in the sight of his cursed enemies.

The manner of his ascent was, a cloud receiued him vp. Act. 1. The heauens stoope downe to doe homage vnto the heire of heauen and earth. For by the same power whereby he made all things in the beginning, hee also lift vp himsele aboue all things that are created.

His passage naturall without either change or diffusion of his natures. His Session also actuall. For according to his true naturall being, hee sits at the right hand of God, and according to his personall being he is euery where.

The time of his ascent was for-

fortie dayes after his resurrection from the graue. For so long was he conuersing with his people after his passion, that they might bee the more ascertayned of the truth of his arising from the dead,, and might be informed, and confirmed the more in his doctrines, both of grace, and glory.

Sixescore witnesses were present at the place in whose sight he was receiued vp.

Two Angels from heauen spake vnto them that were present, and preached his returne to iudgement. The words were specified which he, and the Angels vttered at his departure. The sequell thereof related at large, to wit, whither the multitude went which saw him ascend, and and what they did, and many other things which followed are as a cloude of witnesses

to

to the confirmation hereof. For as the truth of his aſcenſion is irrefragable, ſo the effects thereof are vnutterable.

For firſt, by his aſcention he hath opened heauen vnto vs, that was ſhut againſt vs, and hath *Made vs ſit together with him in heauenly places.*

Eph, 1.

Secondly, hee hath taken poſſeſſion of heauen for vs in our nature, and in our names as he told his diſciples before. Saying, *I goe to prepare a place for you, and I will come againe, and take you vnto me.*

Ioh. 14.

Thirdly, hee hereby accompliſheth our Chriſtian comfort in triumphing ouer Hell, all the powers of darkeneſſe hauing led *Captiuitie captiue, and giuen gifts vnto men*, by ſending downe his holy ſpirite the informer and Com-

Comforter of his chosen.

And lastly, his *Receiuing vp hath filled all things* (as the Apostle speaketh) the earth with his mercie, hell with his iustice, heauen with the manifestation of his glory euen to the blessed Angels.

And now there hee is our aduocate with the Father, our intercessor in all our necessities, our master of requests in all our suits, there hee turneth away the eyes of God the Father from our sinnes, to looke vpon his obedience, and meritorious righteousnesse, and dayly prepareth a way for vs vnto the throne of grace.

For these causes hee is Ascended into the height of that Maiestie where God vouchsafeth to display his

his glory to the view of men, and Angels in the face of Ieſus Chriſt.

The perfect knowledge of the ſuperexcellency of which place of happines we cā in no wayes attain vnto in this life, but in poſſeſſing it in the other world we ſhall fully enioy it. In the meane while our holy faith is confirmed hereby, which for the corporall preſence of Chriſt, embraceth the ſpirituall, that we may not be troubled with doubtings, and ſay in our hearts, *Who ſhall aſcend for vs into heauen?* Our hope is aſcertained of obtayning heauen, and of the perfection of our ioy therein, and our loue is enflamed that our conuerſatiō tending towards heauen where our treaſure is our heart may be there alſo.

Rom. 10.

Ma-

MAnifold is the vſe of this his glorious exaltation. Let therefore the zealous ſoule come hither, & learne to forſake the world, and to be receiued vp on high for where the head is, of neceſſitie there muſt the members be alſo. Let vs aſcend the degrees of this great myſterie, from the manifeſtation thereof in the fleſh, let vs go on to the iuſtification in the ſpirite. From iuſtification ſpirituall, to viſion Angelicall. Frō Angelicall reuelation to Propheticall promulgation. From the preaching thereof to praying in faith, and ſo to the exaltation in glory. For thus it was meete, that Chriſt by theſe meanes of ſuffering might bring his choſen to reſt. For if he had gone any other way hee might haue entered himſelfe, but could not haue brought

Application

brought vs in with him.

Let vs then ſtand as it were vpon the poynt of the promontorie of *Nebo*, and looke into the holy land, and revew the loweſt ſtep in this *Iacobs* ladder which is Chriſts exinanition in the fleſh: and ſee how the power of God hath made it knowne vnto Angels, by celeſtiall viſion, and vnto men by degrees of holy Chriſtian faith, vntill it hath brought vs vp vnto the ſupereminent glory.

Goe (I ſay) from his humanitie in the fleſh to his diuinitie, a glimpſe whereof was ſeene in his transfiguration on the mount, from his paſſion on the croſſe in his humiliation, to his power in his reſurrection, from his minoritie in reſpect of his Father, to their qualitie in the height of glory. Not that the deitie in his aſcent could bee exal-

ted

ted, but that our nature in the person of the Sonne of God was first rayſed vp from the dead, and then receiued vp in to euerlaſting glory.

When therefore we reade that Chriſt was receyued vp by a cloude, wee vnderſtand the cloudes of obſequiouſneſſe, not any helpe it afforded him (as the fierie chariot did *Elias*) wee conceaue the clouds ſeruice, not any ayde it yeelded, the cloudes miniſtery not any aſſiſtance that it occaſioned.

For the matter or ſubiect that aſcended, is properly the humane nature of Chriſt, for the deitie is neither contayned in place, nor ſubiect to motion.

So the auncient Fathers ſpake, *The Sonne of God had of ours whereby hee hanged on the*

crosse, and of his owne, whereby he ascended into heauen. For the humane nature ascended, and the ascent was wrought through the power of the diuine nature.

And this is the cause that *Tertullian* calleth Iesus the sequestrator of God and man, for of either party he had, that was committed vnto him, and he keepeth the pledge of the flesh in himselfe the earnest of all mankinde. For as he hath left vnto vs the earnest of the spirit, so he hath taken from vs the earnest of the flesh, & carryed it into heauen as a pledge of the whole family which hereafter shall be brought thither also.

Thus is Christ our treasure in heauen, and assuredly where our treasure is, there will our hearts be also.

If Christ bee our treasure

let vs follow him in heart, where hee is in body, let vs follow him with paces of loue, becauſe his returne in the iudgement day will bee terrible.

The hand writing that was againſt vs is now cancelled, the curſe was, *Earth thou art, and to earth thou ſhalt returne.* Gen. 1.

But the bleſſing is purchaſed, *This day ſhalt thou be with me in Paradiſe.* Luc. 23.

Chriſt therefore in this life by his grace doth aſcend vnto our hearts, when the feare of the Lord of hoaſts receiueth therein plantation, hee deſcendeth into our hearts when wee take his counſels to heart, hee iſſueth from our hearts when wee runne afrer him in our affections in the ſweete perfume of his pretious oynte-

ments feeling our owne defects, and againe, he aſcendeth aboue our hearts, when by the eyes of holy fayth wee ſee as with an Eagles eye the prey a farre of (as *Stephen* did) euen Ieſus ſtanding at the right hand of God.

Act 7.

Let the ſanctified ſoule come hither, and ſee it ſelfe in heauen three manner of wayes whiles it is on earth. Firſt, in conuerſation, for, *Our conuerſation is in heauen*, ſaith the Apoſtle.

Phil. 3.

Secondly, in our affections. *For they that abide in charitie, abide in God.*

1. Ioh. 4.

Thirdly, by right of poſſeſſion. *For Chriſt is aſcended to prepare vs a place.*

Ioh. 14.

Let the oppreſſed, and diſtreſſed ſoule come hither, and

and looke vp, *Seeing wee haue an high Prieſt which is paſſed into the heauens, Ieſus the Sonne of God*, let vs hold faſte our profeſſion.

For wee haue not an high Prieſt that cannot bee touched with our infirmities, but was in all partes tempted like as wee are, without ſinne.

And albeit wee reade that *Moſes*, and *Samuel*, *Noah*, *Daniel*, and *Iob* thoſe holy men were not powerfull to preuayle with God in ſome caſes for others, yet no where can it bee found that our Lord Ieſus Chriſt had euer the repulſe for his choſen.

For hee is the Sonne, in whom the Father is well pleaſed.

Let the curious questioner come hither, and if hee
Mat. 28. aske, How is Christ with vs vnto the end of the world, as he promised, if he be received vp in glory.

I answer, that hee who
Ioh. 8. *Was before Abraham*, is with vs by his grace, and power of his holy spirit, that liue in the faith of *Abraham*.

His departure hence into heauen beeing for our exceeding great Comfort, and benefite.

For where should an aduocate bee, but before the Iudge pleading his Clyents cause? where should a Captaine bee, but fighting with the enemies without the Citie.

And the father of a great family doth not alwayes reside at home, but trauelleth into

into a farre country about his affayres, to prouide for his houſhold.

So Chriſt himſelfe teſtifies, *That vnleſſe he depart the Comforter ſhould not come.* Ioh. 14.

Not vnlike the glorious ſunne of the firmament, which when it is furtheſt from vs in locall diſtance, it is neereſt vnto vs in power, and effect, as appeareth in the Summer ſeaſon. For then the beames of the Sunne are more piercing, albeit it bee further of, becauſe then they are direct, and perpendicular, which in the Winter though the body of the Sunne bee neerer, yet the rayes thereof are oblique and aſide: Semblably the bodyly preſence of Chriſt on earth wrought not ſo effectually in his Apoſtles, and other the faithfull,

as his holy ſpirit did after his departure, which hee powred out on them in great meaſure, as hee promiſed, for then were their hearts throughly reſolued, their willes fully purpoſed, and their zeales feruently enflamed.

Yea let the moſt Seraphicall and moſt Cherubicall ſoules that liue, come hither, and ſee what the Angels of heauen admire at, who beholding Chriſt Ieſus aſcending with this glorious conqueſt of his redeemed church ſay but by way of admiration.

Cant. 6. *Who is ſhee that looketh foorth as the Morning, bright as the Sunne, pure as the Moone, terrible as an Armie with enſignes.*

Nay bleſſed ſoules to which of the Angels ſayde God

God at any time, as hee doth to our Lord Christ *Emanuell: thou art my sonne*: And againe, *I will bee thy Father and thou shalt bee my Sonne*: yea, the Angels are commanded to adore him, and the son is bid to sit down at the right hand of the Father in the glory of heauen.

Lastly, Let the simple and honest soule come hither, and learne not to seeke Christ on earth in a Wafer Cake (as the Popelings doe) but as the Apostle counselleth in heauen, saying:

If you bee risen with Christ seeke those things that are aboue where Christ sitteth at the right hand of God, and where hee must bee vntill the times of the restitution of all things which Col. 3.

God hath ſpoken by the mouth of his holy Prophets ſince the world beganne. Set therefore your mindes on heauen, and heauenly things, and not on earth, and earthly things.

Heauen is now opened, enter thou into the holy of holyeſt: for thou art, O my ſoule, paſt the vtter and inner Court. Thy Mediator is in heauen, pray thou here in earth, that hee may heare in heauen, and ſpeake for thee.

Our fleſh is in heauen in the perſon of Chriſt, whereby wee ſee that the glory wee haue won by Chriſt, is greater then the diſgrace and curſe, that the malice of the diuell brought vpon vs by *Adam*.

The diuels malice, and our ſinne caſt vs out of Paradice, but Chriſts loue and ſuf-

ſufferings for ſinne, makes vs ſit in heauenly places with him.

In a word, our triumph is in heauen, who would not fight the battaile manfully againſt the fleſh, the world, and the diuell, being aſſured by the captaine of the victorie.

Wee may alſo hence perceiue how God tenderly, and louingly dealeth with vs, euen as *Moſes* ſayth hee dealt with his owne people the Iſraelites. 1. Cor. 5.

And how was that? euen as the Eagle, ſayth hee doth with her young. The Eagle couereth her young with her winges, ſo God doth with the wings of his ſafe protection. She ſometimes perceiuing her young ones dull, and drooping, gently peckes them with her becke, to ſtirre them vppe, ſo

ſo God by afflictions doth quicken his children, yea ſometimes the Eagle taketh away her young ones meate and flyeth vp into the ayre, to entice and prouoke them to practiſe, and endeuour to ſoare on high-euen ſo God the Father hath receiued vp Chriſt Ieſus our heauenly *Manna* into glory, that wee ſhould learne to aſpyre and ſoare vpwards, that where hee is, there wee might bee alſo.

And to this ende the two Angells tolde vs at his receiuing vppe into this glory, that hee ſhould in the ſame manner deſcend to iudgement in the ende of the world, which wee expect with patience, nay long, and looke for, and crye in our hearts, *Come Lord Ieſus, Come quickly*, and wee

Apoc. 22.

wee doe nothing more ſeriouſly, while wee are on earth, but call to minde in holy meditations the Lords death, and ſhew it to the eyes of our faith vntill his comming againe, in partaking of his bleſſed body & bloud in the Sacrament; that by the power thereof wee may bee eſtabliſhed, that we turne not this great grace into wantonneſſe, nor neglect our Lord Ieſus, who is thus exalted into the higheſt glory. not for himſelfe, (for he had that glorie before the world was) but for vs his redeemed people: ſo that now here is the exaltation and ſupereminent height of faith, euen euerlaſting life.

The Being whereof is called *Glorie*, and our Eſtate there *Glorification*. To this doe all the godly aſpire, that they may bee where Chriſt Ieſus

Iesus is, to beholde his Maiesty, and his glory in the Kingdome of GOD the father.

The Metropolis of which Kingdome is the Heauen of the blessed, the Confines are Eternity, the chaire of Estate is the thrones, the houses of the Courtiers are the visions of Angels and Saints, God is there as the King, Christ as the Prince, the Church as the Queene, the Virgines as the Handmaides, the Nobles are the Patriarkes and Prophetes, the Notaries are Euangelists, the Prelates are the Doctors of the Church, the Souldiers are Martyres, and the Subiects are all the blessed.

In which Kingdome are all things to bee desired.

Desire you riches? *Glorie & riches are in his house.* Desire you gold? *The Citie*

is

it ſelfe is of pure gold? Deſire you honour? *O God, ſuch honor as this glorie haue all thy ſaints:* Deſire you pleaſures? *At Goa's right hand are pleaſures for euermore.* Deſire you knowledge? *In Chriſt are al the treaſures of wiſedom, and knowledge.* Deſire you Libertie? *Ieruſalem which is aboue is free.* Loue you peace? *My people* (ſayth GOD) *ſhall ſit in the beauty of peace, and in the Tabernacles of my protection.* Deſire you dainties? *You ſhall be ſatisfied when his glory ſhall appeare.* Deſire you wine? *You ſhall bee filled, with the plentie of this houſe: and ſhall drinke of the riuers of gladneſſe.* Doth Muſicke delight you? *Here Cherubin & Seraphin continually doe crie, Holy, Holy, Holy, Lord God of Saboth.* Apoc. 21.

In a word, what delectable thing ſoeuer can come into

into mans imagination. It is here in full aboundance to be found: For God hath ſpoke it, *Come, and I will ſhew thee all good*. O wretched ſonnes of men, whoſe teeth are ſette on edge, with the crudities of this world, that they cannot taſte of the delicacies of that other world.

For the Fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge, as *Ezechiel* ſpeaketh. Wee muſt therefore abſtaine from the rawe and vnwholeſome thinges of this Life, if wee meane to confirme our teeth, and conforme our taſte to ſauour Heauen, and theſe glorious thinges of God. Ezech. 16.

The beſt of Gods people that euer were in the world, could expreſſe the glory of this place, but by Negatiues, albeit they had an extra-

extraordinary inſpection into it. Aske the Prophet *Eſaias*, and Saint *Peter* the Apoſtle, they will tell you, *That the things which eye hath not ſeene, neyther hath eare heard, neyther came it into mans heart, are which God hath prepared for them that loue him.*

And Saint *Auguſtine* ſayeth, *That the things which God hath prepared for them that loue him.* Our faith cannot conceyue, our hope cannot comprehend, our charitie cannot apprehend: for it ſurpaſſeth our thoughts, our vnderſtanding our deſires.

Let this bee our comfort, that this glory may be obtayned: expreſſed, or conceyued, it cannot be.

Auguſtine ſayeth, that he can tell ſooner, what is not there, then what is there.

When

When the Queene of *Sheba* came to *Solomons* Court and heard his wiſedome, ſaw the houſe which hee had built, obſerued his dyet, viewed the dwellings of his ſeruants, noted what ſeruants robes,& the manner of their ſervice, and recounted the whole burnt offerings which were offered in the houſe of the Lord euerie day. The text ſayth, that ſhee ſtood amazed, and there was no Spirit in her, and when ſhee came to her ſelfe, ſhee vttered theſe words.

It is true that I heard in mine owne land of thee, O King, howbeit I beleeued not the report vntill now I ſee it, but the one half was not told me, for thou haſt more wiſedome and proſperitie then I heard by report.

Right ſo, O my ſoule, ſhalt thou ſay, when thou commeſt into this heauenlie Court,

Court, and beholdeſt and knoweſt God, as he is known and ſeeſt the new *Hieruſalem*, the Feaſt of the Lambe, the Manſions prouided, the milke white roabes of the Saintes, their attendants vpon God, and the continuall Alleluiah ſung by the quire of Heauen, thou wilt ſay: O it was not the leaſt particle of this glorie, that wee heard of beneath, when we were in the earth, for this glorie farre ſurpaſſeth all that euer wee heard or could imagine, neyther indeed could wee beleeue the ſame, but now O King of Heauen aſſuredly they are fully bleſſed that alwaies ſtand before thee and behold thi; thy Maieſty, and ſurpaſſing glory.

Hence was it, that Holy men of God oft ſighed, and earneſtly deſired when they meditated of this glory to be with

with Christ. *I desire to bee dissolued, and to bee with Christ*, sayeth *Paul*. *Aye mee that I am constrayned to dwell with Mesech*, sayeth *David*. Psal. 120. And in another place. Psal. 42. *When shall I come and appeare before the presence of the Lord, If I haue found grace in thy sight, O Lord, shew mee thy face*, sayth *Moses*.

And to this purpose God sendeth his deerest children bitter pilles of affliction oft-times in this life, to weane them from the pleasures of this world.

The world troubleth mee, saith S. *Augustine*, and yet I loue it, what would I doe, if it did not afflict me? Surely it would befoole vs, as it doth too many, who rather then they would forsake any part or parcell of the World, they will desperately and diuelishly forsake their

their God, and the glory of heauen, and in their hearts wish God to keepe it for him selfe, and let them enioy their pleasures and pastimes in this present life.

O blinde and barbarous folly of the sonnes of *Adam*, who hath bewitched you? Would you see the inuisible things of God? They are seene sayth *Paul*, by the visible God, being considered in his workes. Christ is receyued vp in glory, ascend thou by these degrees vnto Christ, O my soule, that he hath reuealed vnto thee. Rom. 1

Say vnto thy selfe, when thou viewest the world, and the glory thereof both in the frame of Heauen, and in the fabrique of the earth.

If O Lord, thou grantest vnto vs such goodlie thinges in this our prison: what

what haſt thou prepared for vs in thy pallace of Heauen. If here thou affoordeſt ſo liberally thy bleſſings, both to friendes and foes, what haſt thou prouided in heauen for friendes onely?

When thou beholdeſt the ſurpaſſing beauty of the heauens, ſay, O my ſoules, *How delectable are thy dwellings, O Lord of Hoſts, my Spirite fainteth for deſire to dwell in the Courts of thy houſe for euermore. For all Nations are before thee, as nothing, and they are accounted leſſe then nothing and vanity.*

When wee conſider again that there are three principall places in this vniuerſe, to witte, Hell, the World, and Heauen.

The firſt vnder the earth, the ſecond aboue the earth, the third aboue the viſible heauens. The firſt a place of dark-

darkeneſſe, the ſecond a place mixt both with light & darkneſſe, the third is altogether. light. The 1. a dungeon of deſpayre, the ſecond a vale of teares, the third a Paradiſe of incomparable delights, and delicacies, whoſe heart deſireth not after thoſe waterbrookes? whoſe ſoule ſeeketh not after thoſe ioyes of Heauen, where is the fulneſſe of ioy? and happineſſe for euermore.

For there is health without ſickneſſe, youth without age, fulneſſe without famine, plenty without penury, glory without infamy, peace without warre, and in a word all good without euill.

Now therefore O yee ſonnes of men, Marke Sayth Saint *Auguſtine*, *Heauen is to bee ſolde*, and God requires no other price for thee to buy it, but thy ſelfe, it is worth ſo

ſo much as thou art, giue God thy ſelfe, and thou ſhalt haue it.

But obſerue, thou muſt not preſent thy ſelfe to God in this exchange a worldling, a ſinner, a caſt-away, but thou muſt become iuſt, good, holy, and worthy of the ſame, not of thy ſelfe, but beeing iuſtified, ſanctified, and bettered by the holy faith, and Spirit of thy God in Chriſt Ieſus, in whom wee all are accounted worthy, ſo ſhalt thou by his merites obtaine a Kingdom, where the fire dooth not burne, nor the ayre infect, nor the water drowne, nor the earth tremble vnder thee, where there is no comet to preſage thee euill, no thunder to terrifie thee, no lightning to daunt thee, no thunderbolt to conſume thee, no tempeſt to affright thee,

no colde to moleſt thee, no heate to offend, no plague to kill thee, no calamity to afflict thee.

O Chriſtian ſoules endeauour to aſcend to your Chriſt Ieſus, vnto, and into this glorie, and bee not diſcouraged eyther with the long diſtance from you, or with the maruellous height aboue you.

For with as much facilitie as the Diuels, were dieſtedfrom Heauen in Gods diſpleaſure you ſhall be lifted vp to Heauen by the fauour of Chriſt.

The hand of the Lorde of Hoſtes that caſt them out into the bottomleſſe pitte, ſhall bee ſtretched foorth to receyue you vp into glorie, and that in a moment, in the twinckling of an eye. 1 Cor. 15.

Oh how amiable are our

goings towardes the Lorde of Hoſtes Sanctuarie? in the progreſſe of diuine vertues.

Humility doth lift vs vp aboue the earth. *Pouertie* in Spirite aboue the water, *Contrition* aboue the ayre. *Good workes* aboue the fire: *Faith, Hope, Loue, Diſcretion, Conſtancie, Temperance, Righteouſneſſe* aduanceth vs aboue the ſeuen Planets, our conuerſation aboue the Emperiall Heauens, Purity of heart, dooth bring vs vp to the ſight of God, and vnto the glory of the bleſſed.

For three places God hath appointed his Children to liue in, the Wombe, this Earth, the Heauens. In the wombe, in a narrow place, for a ſhort time, ſome nine monethes.

In the earth a place of

of greater extent, and a longer ſeaſon, ſome ſeauentie yeares.

And laſtly, in Heauen a place of extent, without limit, and for terme without time, euen for euer and euer.

And as the ſecond place farre exceedeth the firſt, both in largeneſſe of Extent, and in continuance of time, ſo the third place of our moſt happie being, incomparably ſurpaſſeth the ſecond in both; for it is without limmit of local ſcite, and without all determinatiō of time for length of dayes.

O Chriſt come vnto vs, and into vs with theſe thy graces, that wee may come to thee, and into that glory where thou reſt, and raigneſt with God the Father, and the Holy

ſpirite for euermore.

O Lord lift vp mine heart vnto thee.

O Eter-

Inuocation.

O Eternall God, and most mercifull Father in Christ Iesus, who dwellest in the thrones of immortality, and blisse, vouchsafe to looke vpon vs thy humbled Creatures, that lye here beneath, and groane to bee deliuered from the bondage of our corruption into the freedome of thy goodnesse.

Thou hast taken vp from vs our Lord Iesus, and hast set him at thy right hand in Maiesty and great glorie.

O when shall wee come, and behold the beautie of thine house, and the blessednesse of thy Saintes.

Listen Lord vnto our supplications, and for our Aduocates sake that pleades our cause before thee in heauen,

Let vs be dissolued, that we may bee with thee, and with our beloued Iesus, Who for vs men came downe from Heauen, and was humbled to death, that wee

might liue with thee for euer. Behold, O Lord God, how wee runne after him in the sweet sauour of his diuine perfumes. Whē hee liued here with vs on earth, he disdayned not Mathew a publican, hee abandoned not Peter a denyer of him, nor cast away Paule a persecutor, nor despised Marie Magdalen a courtezan, nor refused to hear a Cananaatish woman, the blinde, the lame, the dumbe, the deafe, yea the possessed with diuels hee had compassion vpon.

Therefore now wee wretches here beneath, albeit our condition is farre worse then any of these, yet wee conceiue comfort that now in his glorified estate he will also grant vs his pitty and compassion, and by the power of his grace, whereby hee is able to subdue all things vnto himselfe, will conquer our stubborn, and disobedient hearts, and make them plyable and conformable to

to his sacred Lawes.

That we may not reason in our understanding, nor enclineu our affections downewards, but as he is receiued vp in glory, so we may set our selues and soules to seeke and search after him in all heauenly things.

O Lord the dead prayse thee not, they that goe downe into the pit doe not remember thee, what benefit is there in our blood, what glory is there to thee in the land of obliuion, where thou art not once thoght vpon? O God let the deuouring and despayring gulfe bee the portion for the diuels and the damned that neuer seeke thee in thy beloued. Let that vale be for the children of Hinnon that bottomlesse pit for the Locusts, that lake of brimstone for thy Christs enemies, that second death for the desperate, that weeping and wayling for the heathen that hath not knowne thee, that hell for the de-

spisers of thy Sonne, that euerlasting fire for the Abaddon, and hi-seruants, but as for those that sue for fauour vnto thee and lye at thy mercy gate for grace, and beg but the crums, let them be deliuered because of thy beloued, let them reioyce in thy saluation, let them see the sight of thy saints, and bee glad with the light of thy countenance for euer. O speake comfortably vnto their soules, and let their hearts euermore reioyce before thee.

Oh tender hearted Father giue them a taste in this life of the happinesse of the other, and a glimpse of that glory wheinto Christ Iesus is receiued. That so our hearts may bee enflamed, our wills enclined, our affections setled, and our whole selues knit vnto thee, that neither sinne nor Sathan, life nor death, things present, nor things to come may separate vs from the loue and exceeding thirst and desire of beeing

where Christ our treasure is. Let not the diuell with any of his subtill and slie delusions carrie vs downeward in tempting vs with our vnworthinesse, our euill, our wretchednesse, in putting into our mindes, that we are predestinate, and ordayned of old to destruction, and that whatsoeuer we do, or say, or pray, it auailes not, for it cannot alter thy decree, and so by this meanes cast vs into desperate careleſſenesse. But O Lord teach our soules to reason, and commune with our owne hearts in going vpwards where Christ Iesus is receiued vp in glory, that we beleeuing, and louing thee our God, liuing in thy grace & calling vpon thee dayly, may worke out our saluation with feare, and trembling.

And do thou O God ascertain our conscience that these things are the actions and affections of those that are ordayned to blisse, and life euerlasting in the merits

of thy deare Sonne Christ Iesus our Lord.

To this blessed purpose assist vs O God in all the occurrences of our life at home, and abroade, in businesse, and in leasure, in prosperitie and aduersitie, in sickenesse and in health, that we may still haue our minds list. vppe vnto thee through the power of our Prince of peace Christ Iesus, and euer vse these things of this life to further our saluation in him, that at the last when wee shall come to our fatall, and finall dissolution in this world, the way of all flesh, we may bee receiued vp by thy goodnesse, and ministerie of thy blessed Angels into those euerlasting habitations, and tabernacles of thy triumphant Church where Christ our head is. To whom with thee and the sacred spirit bee all glory, and honour, might and maiestie ascribed of

An

Angels in heauen, and men on earth throughout all generations in thy Church for euermore, Amen.

FINIS.